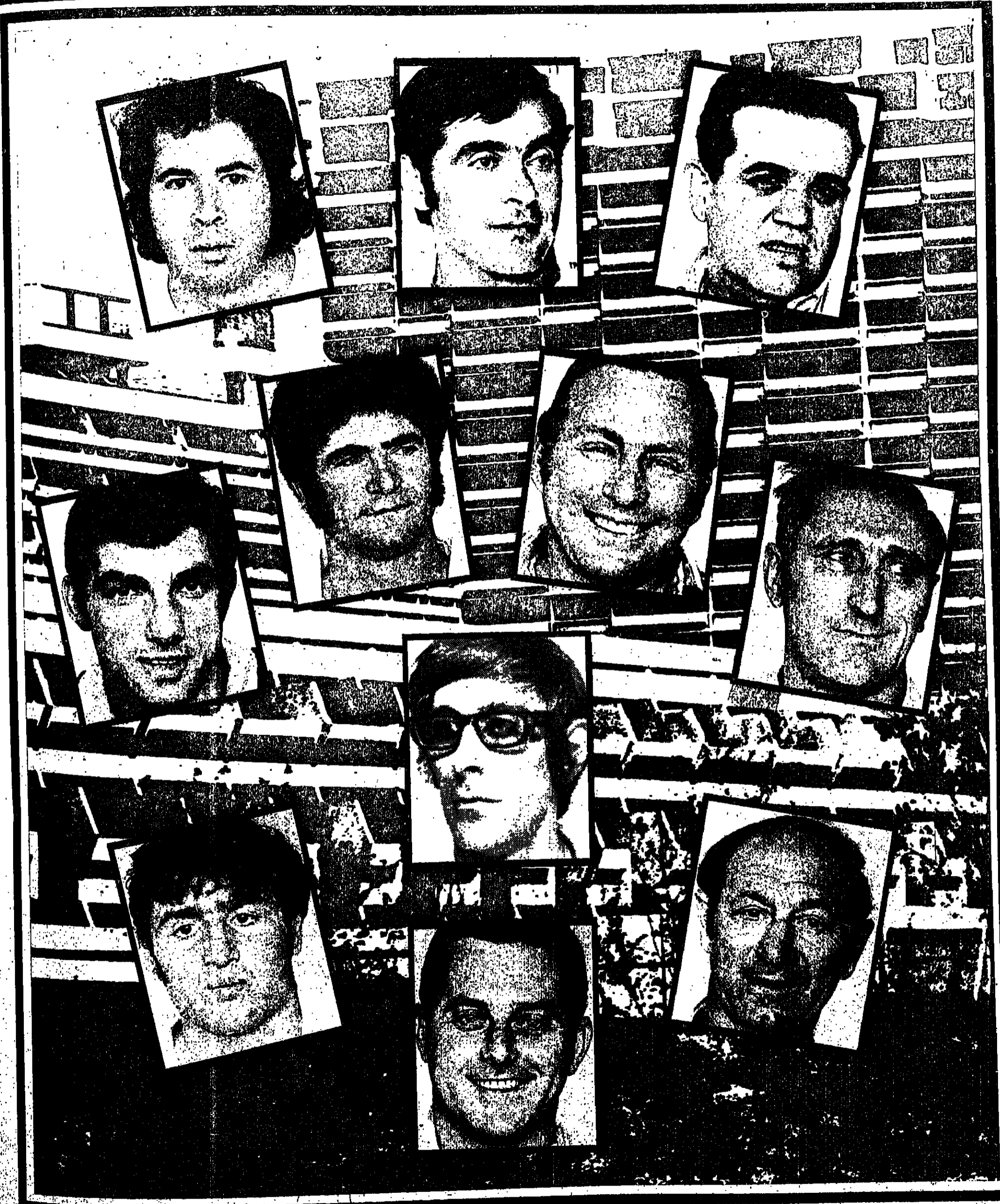


THE JERUSALEM  
**POST**

**MAGAZINE**

Erev Rosh Hashana, 5743  
אָרֶב רוֹשׁ הַשָּׁנָה ה'תש"ג  
Friday, September 5, 1972



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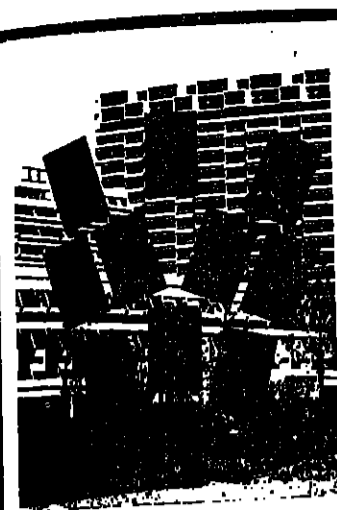
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The 11 victims of this week's Munich tragedy are pictured, against the background of the Olympic village, where they were attacked and seized by Arab terrorists who later murdered them. Their names:

- Top row:  
David Berger, 28, weightlifter  
Ze'ev Friedman, 28, weightlifter  
Yosef Gottfround, 40, wrestling referee
- Second row:  
Eliezer Halfin, 24, wrestler  
Yosef Romano, 32, weightlifter  
Amizur Shapira, track coach  
Kohat Shorr, 58, shooting coach
- Third row:  
Mark Shavin, 18, wrestler  
André Spitzer, 30, fencing coach  
Ya'acov Springer, 52, weightlifting referee
- Bottom row:  
Moshe Weinberg, 33, wrestling coach

### INSIDE

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IN the mood of societies, as of individuals there is a cyclical rhythm. After years of intense effort there come periods of lassitude in which the zest for action declines and solidarities fade. The task of leadership is not only to recognize these moods but to learn how to dispel them before they strike root. Nations need a periodic renewal of conviction and purpose.

Israel has often known periods of diminished social vitality after the unifying ordeals of war and crisis. The mood is particularly tangible today. There is a new asperity of criticism, a relentless scepticism in which many things are challenged and all things put under question. There is more talk of what society owes to its citizens than of what each citizen can do to serve and elevate the public cause. The national debate lacks a unifying theme. It is degraded on its outer margins by a strident political extremism quite out of accord with the reality of Israel's strength. In culture the output is abundant; but the emphasis is on criticism, satire, and imitation with original creativity in eclipse.

#### Mood and reality

There is not always a logical connection between mood and reality. Morale may often decline in an epoch of success — and rise with the approach of adversity. Indeed, Israel's history confirms this pattern. When it comes to life and death there is an awesome discipline of purpose and resolve; but in less extreme ordeals the impulses of dispersion and division take over. There is a tendency to repudiate authority — even when the authority is freely chosen and of unchallenged legitimacy. The truth is that we have known better how to live with peril than with success.

THE anniversary year is as good a time as any to promote the next forward move in the public temper. One way to counteract psychological restlessness and spiritual discontent is by an exercise in self-understanding. The prevailing sense of unease undoubtedly exists; but this does not mean that it has rational justification. The list of dangers avoided and of goals approached is long enough to prove that the nation is in general command of its destiny.

The sum of it is that in little less than two years the war of attrition has collapsed, the cease-fire has been established, the military option has been discarded, the Soviet presence has receded, the terrorist threat has been checked and reduced, an impressive pattern of peaceful contact has arisen everywhere west of the Jordan, a continuing capacity to maintain the balance of strength seems assured and successive Egyptian attempts to generate "an imposed solution" have led nowhere. The notion of an authoritative "concert of powers" directing the flow of history is both an anachronism and a fallacy. The interests of the powers in this area are competitive, not harmonious; and in no case are they primary and crucial. The result is that the main forces for change will have to come from within the region. Those governments and spokesmen outside who now speak of the primary responsibility of the parties at interest are not uttering mere platitudes: they are describing hard facts. In these conditions the prospect that 1973 might be the year of negotiation would be close to certainty if nothing but rational probabilities were taken into account.

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IT would be wrong to assume that the consoling elements in our recent history belong to the external arena alone. It would be small comfort if we were to strengthen the outer fortifications while the economy and so-

## the new year: opportunity and challenge

by abba eban

In this exclusive Rosh Hashana article, the Foreign Minister calls for "a new articulation of national goals" rather than a debate which "lacks of unifying theme."

its interests and enhances its resources. I have never been able to understand the fascination of the news media with the everyday routine of diplomacy. Every ministerial voyage is held to be charged with immense significance, and if more than one capital is visited there is a "diplomatic offensive." Simultaneously, solid progress in economic and social consolidation is dismissed to the footnotes as though it had no bearing on the issues of survival and peace. We are not alone in this. Hasanein Heykal's obsessions with diplomatic manoeuvre and Great Power vicissitudes have made him one of the most talented writers of the nineteenth century. He rarely explores — in our century's terms — the dwindling reality on the basis of which his country's diplomacy is enacted. For between 1957 and 1967 the standard of living in Egypt rose by 2-3 per cent per capita each year. Since 1967 even this small growth rate has been cancelled. The truth is that Egypt has inflicted "attrition" only on herself. There is a vast disparity between its parliamentary profferance in international conferences and the ineffectiveness of its policies in terms of concrete result.

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IN the light of these developments the Israeli people and its friends in the world might give serious attention to the possibility that our policies have not always been wrong. It is par-

ticularly necessary to put more emphasis on consequences than on method. A talented journalist interviewing the Prime Minister on television asked about "political initiatives" and then admitted with engaging bashfulness that he was using "jargon." He was quite right. The question to be asked about a foreign policy is not whether it is dynamic in technique and aspect, but whether it generates dynamic results. It is hard to imagine anything less frozen or static than the transformations of the past two years — from the defeat of the terrorists to the Soviet withdrawal; from the predictions of Malaysian-Algerian-Mao Mau chaos to the spectacle of peaceful movement and commerce in the whole area west of the Jordan today; from the question-marks hovering over Israel's military strength and chances of growth to the established facts and expectations of today. After all, the pursuit of peace is not a ballet dance. What matters is not the inherent beauty of our posture but whether or not we get things moving in the right direction.

#### The goal

Is there any doubt what the direction is? The goal is a peace negotiation which would bring the Middle East into harmony with the ecumenical spirit of international relations in the past two years. There are important lessons to be learned from the general European and Asian experience. First, the breakthrough has always taken place on the level of communication, not by substantive agreements ahead of negotiation. Once the taboos and complexities which have inhibited contact are overcome, the procedural progress is always followed by pragmatic agreement. Second: there is never a single jump to a "final settlement" — always a step, large or small, leading to others with the ultimate goal coming nearer. Third: there is never a complete similarity between what negotiating governments say to each other at the table — and the speeches that they were making when the conflict was still in its polemical and rhetorical phase. This is because negotiation changes the context and atmosphere of the dialogue; negotiation

(Continued on page 4)

(Continued from page 3)

is not a procedure but a principle of action and thought. Fourth: in no case is a war liquidated by a total reconstruction of the circumstances out of which it erupted. The neuragic points are corrected, not restored in their original state of inflammation. Fifth: negotiation, by definition, is a process out of which neither party emerges with a hundred per cent of its initial hopes fulfilled. Thus, the very word negotiation is utterly incompatible with the slogans about "not a single inch" — whether invoked by Arab governments to resist agreed territorial change, or by Israeli groups to justify the obligatory retention of all administered territories — to the south or the east.

**THE** principles of a partial or temporary settlement with Egypt have been canvassed at length. If they are negotiated in detail in the near future they will obviously have to be applied against the background of the actual military and logistic balance. It may be that serious exploration of this prospect is delayed because Cairo still intends, despite past disappointment, to probe the possibility of an external solution. The Egyptian press is much preoccupied with the idea of a change in American policy and with the prospect of compensating for the loss of Soviet support by appeal to Western Europe.

Within a few months these prospects will be capable of analysis in the past tense, so that there may be little point in excessive prediction today. It is not for us to define American interests, but it is certainly our right and duty to try to interpret them; I cannot find a single direction in which American policy in recent years has caused anything but overall benefit to the declared aims of American policy in the Middle East. It would be eccentric to break off a policy which has already yielded rich results and which, by a further expression of solidarity, may lead to negotiation.

The same logic applies to Western Europe. The construction of the new Community was until recently overshadowed by the brooding Soviet presence on Europe's southern flank in conditions which could make the Mediterranean an area of global confrontation. Now that this danger has receded, with little prospect of early return, the European mood should be buoyant, not nervous. In point of fact, no European government or institution has made any promise to Middle Eastern states since the Soviet withdrawal, and there is no evidence of any consensus for common action, despite the clamour from Cairo and Beirut.

### Europe

There is need of Israeli vigilance here, but no real prospect that Egypt can transfer the former Soviet role to West European shoulders. With the exception of France, no European government is in an activist or interventionist mood in the Middle East. Some are in a mood of self-examination and none sees this region as an altar calling for sacrifice and risk. There are no arsenals of weapons in the quantity, categories or freedom from payment that the Soviet Union made available. And there is a crucial difference between Soviet and West European attitudes to Israel. The enlarged Community comprises ten countries all in diplomatic relations with Israel, tangled up in a vast commerce, (360 million dollars, Israeli exports to the Ten and 860 million dollars of Israeli imports from the Ten), linked by aviation, cultural, scientific and economic accords, joined together by intensive human exchanges, by democratic and socialist solidarities and by an acknowledged community of values. To equate all this with Moscow would be a delusion on Cairo's part, and a gratuitous hypochondria on our own. Even

## PERIL AND SUCCESS

in the fragile point of our relations — European abstentions in international parliamentary votes, the record bears no resemblance to that of Moscow, and when a text grossly subversive of Israel's concrete interests is presented there is unified European opposition — as in June 1967 during the withdrawal debates and this year in the matter of suspension from the World Health Organization. Europe cannot solve the Middle Eastern predicament. It can help a solution by offering a broader economic cooperation to its trading partners; by developing institutions in which Mediterranean States in our region can become linked to Europe — and to each other; and by offering its own political example to the parties in the Middle East dispute. The European example in peacemaking is composed of a willingness to enter direct dialogue; a disposition to bury past enmities; an immense spirit of innovation in building institutions of transnational cooperation; and an understanding that conditions of peace cannot be identical with conditions that provoked war.

It may only be a matter of time before Egypt becomes convinced that the prospect of an effective American-European deal in its favour is even less likely than American-Soviet enforcement. When this consciousness dawns, the negotiation of peace in phases may become imminent. Towards this prospect Israeli opinion should prepare itself in various ways. There must be a constitutional and atmospheric climate in which compromises can be discussed and confirmed. The vision of peace must be restored to its ideological ascendancy as one of the objectives worthy of devotion and sacrifice. And the empirical, balance spirit in which the national debate was conducted in the summer of 1967 needs to be recaptured.

### Maintaining options

The last consideration applies with special force to the maintenance of as many open options as are compatible with basic security. The critics and rivals of the government's policy have totally evaded the predicament of Israel's fundamental long-term relationship with the Palestinian Arabs. On the assumption of an immigration of 50 thousand every year until 1990, the total population in the whole area west of the Jordan will consist of 40-43 per cent Arabs and 57-60 per cent Jews. To imagine that a single State with a Zionist vocation can be formally constituted on this basis is delusion. So long as the issue of their political and civic definition is not foreclosed there is good prospect that the present pragmatic, utilitarian co-existence of the territories can continue with its clear juridical and economic separation. But the historic which envisages a total absorption has simply not been thought out. There is no evidence from history that the pattern is feasible. The difficulties in binational states (Canada, Belgium, Cyprus) are irrelevant in the sense that they are microscopic in comparison with what must be faced here. In all the other cases there was an act of mutual decision and consent to establish a State with its binational composition. There were decades of common devotion to its flag and of common sacrifice in its defence. There was no vast hinterland of sovereign states akin to the minority in language, culture and sentiment and passionately urging it to secede.

The worst element in the Israeli debate is the curious assumption that it is all about territories, not

about people; and that the will and sentiment of a community so relatively large can be entirely excluded from the factors that go into the decision. If the matter is looked at with any lucidity the case becomes overwhelming for a programme that requires the territorial changes necessary for Israel's security but leaving the bulk of the Arab population and territory available for a separate political destiny. This need not involve the end of mutual accessibility, or the creation of a hermetic frontier, or the liquidation of the economic and human cooperation that have evolved since 1967. Here again the community examples of Europe are amply relevant.

The issue does not yet arise

in the operational sense. But I feel that unless there is a conceptual vision and model of the future, psychological and practical processes will be set on foot in the present with the effect of making it difficult to approach peace when it comes into view. The next year will bring other challenges that will test the fibre of our society. There will have to be a display of Halachic flexibility if the status quo is to be intact. The secular community will respect every traditional exigency, except those that cause unjustified human suffering. The issues of economic growth, social equality and labour relations will have to be resolved within our social-democratic ethic. In other words, a rigorous economic ra-

tionalism that excludes diversity and constitutional freedom will simply not fit the national temper — or the needs of an economy crying out for investment. It is comforting in this context to recall that the radically centralized economies have not only curtailed freedom, they have also been incompetent, both in production and in distribution.

ISSUES exist around us in abundance. What is needed is a unifying vision to endow them with deeper meaning. A new articulation of national goals is far more necessary than the tedious, repetitive preoccupation of the press with the prospects, ambitions and rivalries of a few celebrities. Political leaders and information media have the common task of combating political apathy amongst the youth. For what makes a nation great is not primarily its great men, but the stature of its innumerable ordinary men. A society's fate is determined not by its special exertions, but by its habitual acts

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# Immediate danger has lessened

Minister-without-Portfolio Israel Galili discusses the implications of the Soviet pull-out from Egypt and other world and internal affairs with Mark Segal.



THE immediate danger of war has receded and the prospect of a movement away from the present Middle East impasse has improved since the pull-out of Soviet troops from Egypt — due to a great extent to the firmness of Israel's stand over the past five years, against what appeared to be heavily loaded odds. That is the gist of the evaluation of the present situation in the region by Minister without Portfolio Israel Galili.

This was the first interview given by Mr. Galili since he returned to his official duties from hospital treatment. The Labour Party leader, who is a founder member of Golda's "Kitchen Cabinet," has played such an active part in formulating government policy behind the scenes, looked as fit as ever. The only change that struck me when he received me in his simple office in the Tel Aviv Kirya, was that he seemed to be smoking more than he used to do.

Our interview took place shortly after UPI correspondent K. C. Thaler came out with a report on the evacuation of Soviet naval forces from Egypt, and I asked Mr. Galili about it.

When I asked him how he thought the mass Soviet pull-out had affected the Middle East situation he replied:

## Tensions relaxed

"The region is much more pacified, tensions have relaxed, and the immediate danger of war has been reduced. The threat of a clash with Soviet forces on the Egyptian front has gone. For this was a potential threat as long as Soviet troops were stationed on Egyptian soil, and were likely to intervene, or to get involved, in confrontations with our forces as a result of Egyptian military initiatives."

Mr. Galili was emphatic in his assertion that Israel had not sought such a confrontation, and, he added, "I consider it an event of great moment in regional developments that this danger has receded with the departure of Soviet troops."

Were we nearer peace, I wondered? "Every day that sees the danger of a new war receding strengthens the prospects of peace."

Our conversation touched on the wider aspect of relations with our Arab neighbours.

"As a nation," said Mr. Galili, "we are fated to remain in the Middle East forever. It is therefore only natural that we should take an interest in what is going on in neighbouring countries, not only as regards our own political and military problems but in connection with their struggles for freedom and independence. From this aspect, the departure of the Soviets from Egypt is to be seen as the result of a failure in coexistence and reciprocity. We were always aware of the difficulties the Egyptians had in creating contacts with the Soviet experts in their armed forces, for the Russians increased the Egyptians' sense of inferiority and failed to establish any common ground with them."

He continued: "We found it difficult to grasp the ideological rapprochement between the Russians and the Egyptians under Sadat's leadership, and all of a sudden we have been supplied with the most interesting testimony in Hassanain Heykal's 'Al-Ahram' article of August 18. According to Heykal, ideological turmoil within the Syrian Communist Party forced the Soviets to despatch two Party commissions of inquiry to investigate the situation on the spot. Their final report came up with the intriguing conclusion: 'The Arab nation lacks one of the fundamental attributes demanded by Stalin for nationhood. That is to say, the Arab people lack a common economy. A common market does not amount to a common economy. Thus there is no basis for Arab unity.'"

Mr. Galili was very excited about this ideological argument between the Soviets and the Russians and noted: "What is even more interesting for us is that the report also declares: Israel is a reality. Talk about the liquidation of Zionism in Arab lands means the liquidation of the State of Israel. That means a third world war and that, too, is utterly unrealistic."

## Soviet plans

The Minister said it was clear that the Soviets do not believe in the prospect of an Egyptian or an Arab military victory. The Soviets wish to avoid a war here because the two alternatives inherent in such a development are equally distasteful to them: non-intervention would be interpreted as an abandonment of the Arab world; military involvement would incur the hazard of a global conflict.

With regard to Egyptian plans for crossing the Suez Canal, Mr. Galili held that they originally hoped to get a prior commitment from the Soviets, and then to involve them directly. The Soviet pull-out therefore has made them do some deep thinking. Theoretically, they could conclude that it is worth their while dropping their demand that Israel commit itself in advance to withdrawing to the old international boundary so that general peace talks can be opened. If they

don't want to drop this demand, Mr. Galili pointed out, they might try for some special arrangement which would lead to an Israeli withdrawal from the Canal. The regime would thus have an achievement to its credit and could depict the Israeli move as the first stage in Egypt's progress to its final target. In either case, he stressed, the Egyptians have to acknowledge that they will not find succour in another war. He added:

## Interim arrangement

"For myself, I continue to believe that instead of abandoning their demand for a prior commitment to withdraw to the old boundary, they will prefer to examine the possibility of progress via an interim arrangement."

Q. Has the Government of Israel set out new conditions, different from those outlined early in 1971, for a special arrangement for the reopening of the Canal?

A. "No. In view of the Egyptian rejection of those conditions, there was neither place nor need for discussions. Indeed, since February, 1972, when the Government of Israel announced its readiness to take part in proximity talks, the United States has not given any indication of Egyptian readiness to attend talks of this kind."

I wondered whether conditions were now more propitious for such talks. Mr. Galili believed they were. "They have better prospects now than the Soviets have gone. For the grave danger threatening Israel from the presence of Soviet forces in Egypt no longer exists."

Q. Why did they leave?

A. "Undoubtedly as a result of developments in Soviet-Egyptian relations against the background of American policy in the region. But Israel's policy was not an insignificant factor either. Indeed, our readiness to take risks, even if it meant having to stand up against Soviet military aid to Egypt, was one of the factors behind the watering down of Soviet policy, so much so that the Egyptian leaders ceased to see any military value in the presence of Soviet troops in their country. I need only quote from Heykal: 'The Soviet presence on Egyptian soil became like a cannon that has no proper ammunition. It became a mere ornament, with form but no function.'"

Mr. Galili went on to point out that it was obvious that the Egyptians were able to forgo the Soviet presence "because they knew that Israel has no plans for any military initiative as long as the cease-fire is honoured."

Turning our attention northwards, I asked Mr. Galili for his views on the implications of an increased Soviet presence in Syria — particularly the use of the port of Latakia — and in Iraq. Speaking gravely, the Minister declared:

"We must regard with anxiety any increase in the Soviet presence in Arab countries. But I believe that the Arab peoples will finally realize that all the Soviets want is to exploit their presence for their own egoistic interests, and not for the sake of the Arab states. In the meantime, the Soviet hold on Latakia is a superficial one, comprising occasional calls and temporary visits. It can't be compared to what they had in Egypt. After what happened in Egypt, I think the Syrian leaders will be more cautious."

Yet, I wondered, did they leave Egypt all that willingly? Mr. Galili still considers that a serious attempt was made to talk things out with Cairo before they pulled out. He himself was not surprised by the Soviet acquiescence in the Egyptian demand: after all, Egypt is not an integral part of the Soviet bloc and has no territorial connection with any member-state of that bloc. Above all, the Soviet Union would have damaged its image in all the countries it seeks to penetrate if it had imposed itself by force on the sovereign state of Egypt. But, he cautioned, "one cannot yet say with absolute certainty that we have seen the end of the whole affair. There are still options available to the Russians in their dealings with the Egyptians."

## Ties with U.S.S.R.

Q. Does this new development provide an opening for improved relations between Israel and the Soviet Union?

A. "There is absolutely no foundation for the flurry of reports on contacts between representatives of Israel and the U.S.S.R. either before or after the Soviet withdrawal from Egypt. The ransom decree on Jewish intellectuals seeking to come to Israel is a matter for alarm, but I don't see any link between that and the Soviet exit from Egypt, despite the closeness of timing between the two developments. But without having anything real to go on, I conjecture that the pull-out may make it easier for the Russians to review their policy towards Israel. After all, the break with Egypt was not on our initiative."

I asked whether, apart from Dr. Goldmann, there had been any thought of collecting the ransom money. Mr. Galili was adamant on this: "There has been no talk of

paying the ransom money. It's out of the question. The Jewish people is embarking on a legitimate world struggle for the cancellation of this inhuman decree. The universal basis of this plea gives us good prospects of success if we pursue our campaign vigorously. The echoes reaching us from Soviet Jewry make us anxious, for though the main purpose of the decree was to quell the Jewish nationalist ferment in the Soviet Union, it could develop into the most brutal kind of sanctions — like trials on charges of 'slandering the Soviet Union' or accusations of parasitism against people dismissed from work because they have applied for exit visas."

My next questions concerned relations with the U.S.: whether the Rogers Plan still existed, what new trends could be discerned, and what of the revival of the Arabist lobby in the U.S. State Department? I wanted to know whether the compliments from U.S. leaders on Israel's strength did not imply that the onus of concession was on the side of the stronger party? The Minister replied:

## 'Understanding'

"The Americans will not fight in our stead. They would be happy if Israel were to give in, but there is a prospect that they will understand that there are certain issues on which Israel cannot make concessions and that they will abandon any attempt to pose them on us... I am convinced that the latest developments in the Middle East will make it more difficult to demand a total withdrawal from Israel. At the same time, such tendencies could re-emerge in some American circles, particularly if they should get any encouragement from Israelis."

Mr. Galili believes that Israel should not stand in the way of any improvement in American relations with the Arab countries and the renewal of diplomatic relations between them.

"But Israel must ensure that such a development is not made at the expense of Israel's essential interests. Indeed, we have a right, may an obligation, to make this clear! I fear that if American politicians learn of trends in Israeli public opinion only or mainly from newspaper columnists, they will be misled."

"According to my modest evaluation, developments in the past two years have increased the public's recognition of the justice of our demand for peace with secure borders, and particularly of our demand for significant border changes so as to make them properly defensible. After

# GALILI INTERVIEW

(Continued from page 6)

all, there is a good prospect of our achieving our aims." — and I wanted to know — and I was putting my question on September 1 — whether King Hussein was to be regarded as a partner in peace talks.

"Yes, he is, but not on the basis of the Federation programme he publicized on March 15. I would say that the Jordanian monarch has displayed capacity for withstanding internal storms and a modicum of understanding for the Arabs of Eretz Israel. He does not belong to the Eastern Front, and has prevented the armies of Syria and Iraq from maintaining bases in his territory. I would like to hope that he understands that peace is possible, especially if negotiations are conducted on the basis of recognition of the need for substantial changes in the old boundaries."

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TURNING to internal politics, I asked how it was possible for the leaders of the Labour Party, who are so much at variance on such major issues as future borders policy in the territories, and relations with the Arabs of Eretz Israel to find common ground in the Party platform for the 1973 elections?

Mr. Galili is confident that this is possible on the basis of a democratic decision.

"In other words," he says, "the electoral platform of the Labour Party will be framed by a major effort to achieve agreement, and by a democratic resolution of all those issues on which there is no agreement. That is how it was in the past and that is the only way things can work in the future. Members of the Labour Party have expressed opinions that deviate from the 'oral doctrine' and that is their right. But so far, there has been no challenge to the basic programme on which we went to the polls last time. To judge by the press, I wouldn't be at all surprised to see such a challenge submitted, but I am quite confident that the Labour Party will not go back on the political programme on the basis of which it won the trust of such a large section of the nation."

"We can't disregard updating the programme to suit it to changing circumstances, and resolutions will have to be framed accordingly. But I say with the deepest conviction that no change has taken place that would require any adjustment in Party policy. Just because an individual member may have altered his views, it does not mean that the Party as a whole is committed."

Does Mr. Galili favour the proposal to advance the general elections? He says he does not, "although it could be more expedient for our Party. I think that alterations in the date for an election can only be justified in the case of force majeure or crises that are not artificially engineered." But, he added "we must prepare ourselves for the possibility of an early election if our coalition partners should impose it on us."

I wanted to know whether there was any justification in maintaining the alliance with Mapam in view of the opposition tactics increasingly adopted by that party of late. The Labour Party Minister spoke fervently of his support for the continued existence of the Alignment, and said he hoped that the Mapam Convention in December, would vote for it too.

However, he had this to say: "The Alignment has to be built on common responsibility, which is not only of the formal kind. It must be based on freedom of thought and expression for its partners, and on clear and agreed

public and parliamentary limitations."

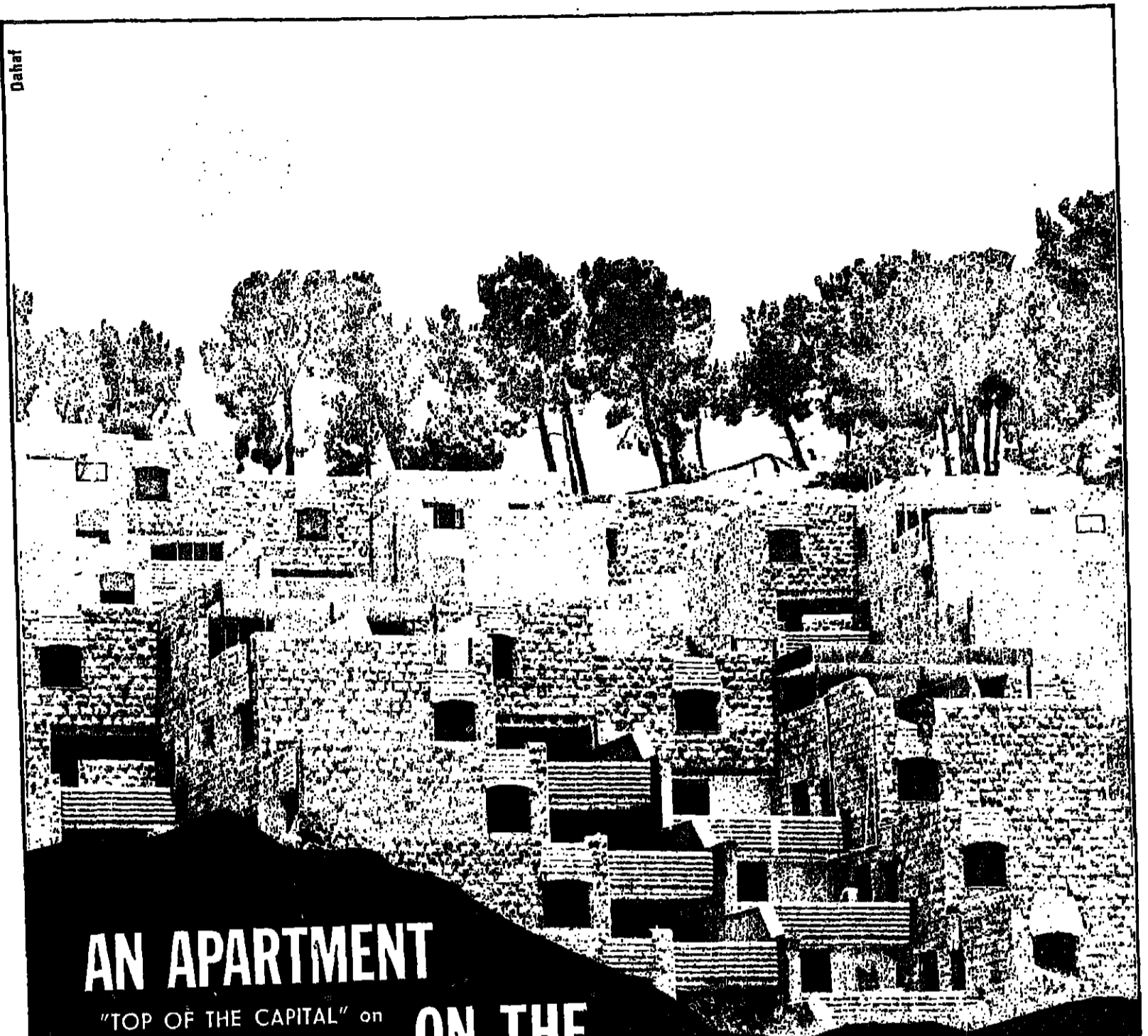
ASSUMING the hat of leader of the Kibbutz Hamo'uhad Federation, Mr. Galili pointed out that the impending vote on the

Alignment was not just a tactical resolution for Mapam, and especially for the Kibbutz Ahiya Federation. It represented an ideological decision of the greatest moment.

"I think they will prefer not to return to the stable separation that they must remember well from their spell in opposition. Moreover, I can only hope that they will not part company with their brothers in the two kibbutz movements affiliated with the Labour Party."

Finally, I wanted to hear of his views on the future work plan of the Alignment of the Cabinet committee on settlement, bearing in mind that this is important in order to postpone the 45th outgoing session of the Knesset. Mr. Galili said he was convinced that the Government would proceed to look after the rights of local inhabitants and to work out fair arrangements with them. Our future settlement will be mainly on uncultivated lands. Above all, we must develop centres of population and occupations that do not require agricultural lands."

"I consider it essential to increase the population there, to make progress in discovering



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RABBI MEIR KAHANE



DR. NAHUM GOLDMANN



ARCHBISHOP JOSEPH RAYA

RABBI Meir Kahane would like to go and demonstrate in Hebron and frighten the mayor, Sheikh Ja'abari; Archbishop Raya wanted to carry a cross along the Via Dolorosa, perhaps to frighten Golda into letting his parishioners return to the border villages of Bir'im and Ikrit. Dr. Nahum Goldmann says with a little chuckle in a radio interview that of course we shall have to pay ransom for professionals from Russia, because we aren't going to take Zahal to Moscow, are we? He must be trying to frighten all of the Jews. For our own good, of course.

Each has a policy to press on us, and each is an archbishop in his own way. An archbishop is a man who has been appointed to a high clerical office from which he cannot easily be dislodged. This naturally leaves him free to make whatever pronouncements he chooses — but without the power to carry out his proposals or the need to justify himself if his advice is patently silly or dangerous. Successive governments in England suffered for some years from the often wild and woolly pronouncements of the "Red Dean" of Canterbury. He probably administered Cathedral affairs very carefully, but could launch grotesque accusations all around without having to answer for them.

Our own tribe of archbishops is not even of our own appointing. They come from Lebanon, New York, anywhere. Rabbi Kahane, who claims he has a gift for knowing what makes people tick, is a self-appointed adviser, archdefender of the Jews, whose only clearly recorded ideology is that "if you have no influence, you must do outrageous things." In his early days, he did organize self-defence street patrols to protect Jewish schoolboys, and it was at that time that he found his supporters. Before that, he had tried to find employment as a right-wing writer for U.S. government agencies.

### Threats to diplomats

His next enterprise was to threaten Soviet diplomats at the U.N. and have them followed around. He developed a split-personality technique. He swore that two Russians would die for every Jew executed (during the Leninist trials), or who died in prison, but hurried to add that the executions would not be carried out by his Jewish Defence League but by volunteers. He admitted in court charges that he had conspired to manufacture explosives and promised to stop doing so. But he denied vigorously that 17 sticks of dynamite hidden by a roadside belonged to the J.D.L., although New York police were tipped off about the cache at the time of the trial by a man saying he belonged to the J.D.L., and the surrender of the dynamite probably helped get Rabbi Kahane off lightly.

The Russians were enraged, and Jewish organizations in the U.S. were pressured by the U.S. administration to restrain Rabbi Kahane. Only the C.I.A., apparently, had a soft spot for the Rabbi, for as long as the U.N. Russians were being followed in the streets by the rabbi's rough riders, it was inconvenient for them to carry out any clandestine operations themselves.

### Brooklyn battle

Rabbi Kahane came to Israel to live about this time, but not before he had personally encouraged a battle between 1,000 black and Jewish students at Brooklyn College over the music to be played in the cafeteria. He tried to speak at the Brussels Conference on Soviet Jewry against the wishes and decision of the organizers. He was expelled and deported by Belgian police, and contrived to stir up so much dispute and commotion that the plight of the Soviet Jews was in danger of being forgotten. What

not just agitprop verbiage to be shrugged off as a means of political warfare, but a serious and personal matter. It may not be a reasonable or defensible attitude on their part, but neither is the provocative tone of Rabbi Kahane.

As a young man he is said to have written a "Constitution for Israel" that ruled that nobody who was not a Jew could hold citizenship or own property, which should put him squarely in a small padded cell together with our old friend President Idi Amin of Uganda. Nobody, says Rabbi Kahane, has the moral right to keep a Jew out of Hebron. Fortunately the area is under military control, and the military governor can keep him out in fact, though the court has given him permission to go there if he will confine himself to praying.

Democracy, says Rabbi Kahane, means that he is entitled to go to Hebron and tell the people living there that they have no rights in the city of the Patriarchs, though they are living in

some sort of an agreement with the Arab states that suited them, he thought, and hope to defuse their hostility by humility, perhaps as bait for talks with Nasser.

There was less support for him when he made his first equivocal statement on Soviet Jewry and quickly proceeded to expand, explain, amend and deny it, saying variously that assistance to Soviet Jewry to emigrate was not the most urgent of tasks, and that attention, possibly equal attention, must also be given to the defence of the rights of Jews wishing to remain in the U.S.S.R.

The trouble with these advisers is that they have developed an ideology that claims that a minority is always right, especially if it can organize a small demonstration, and a majority, a government, automatically wrong. Half a dozen times in the past decade there have been ferocious disputes over what Dr. Goldmann said or did not say. Did he or

plan to be leaked to the press abroad, forcing the Israel government into a belated and awkwardly worded announcement.

There were people who declared the government had no right to reject his proposal. Dr. Yehoshua Arieli, leader of the Movement for Peace and Security, declared that it was a "catastrophe" that Goldmann had been prevented from going to Cairo. This estimate is not necessarily correct, for in fact the cease-fire with Egypt came into force a few months after the Goldmann affair, and has lasted ever since, for more than two years. The Russians have meanwhile left Egypt, and the peace proposals being batted around now are more promising than any that might have been possible in 1970.

Dr. Arieli is an Israeli legitimately seeking support for his views; that his party failed to combine with any other group or to gain a slight seat in the Knesset does not disqualify him but may indicate the genuine extent of support for Dr. Goldmann — certainly a great deal less than the 8,000 or so citizens then required to elect a Knesset Member. But if several hundred of them are students in Jerusalem not tied to jobs and free to go to demonstrations, and the others include some speakers and some letter-writers, the support can be made to seem much more significant. When the Communists, or Mr. Uri Avneri, or any other one-man Knesset party take to the streets and claim to have conquered the world, the public has a very accurate and very salutary awareness of how large is the group's real support. The Archbishops come, protest, claim attention, declare before heaven that they are being unjustly treated by the wicked authorities — and if they are adroit manipulators of the public can create the impression of an immense and persecuted following.

Only a few days ago, in proposing fund-raising and loans to pay all the Soviet demands, Dr. Goldmann contrived to blot his copy-book, and is no longer likely to find support anywhere. We know that the ransom demands are not meant to be carried out, that they are a form of cruel, medieval jest. Yes, you may go, the Russians say, but only if you fulfil an impossible condition. Were any attempts made to fulfil it nevertheless, the price would no doubt be raised still higher. This time Goldmann will not even be able to raise a demonstration.

There is the real archbishop too. Archbishop Raya, who could collect a thousand persons or more in Jerusalem, busfares paid, to demonstrate that one archbishop is better than a whole elected government. And yet the strident archbishops have a way of fading out again, while elected governments stay and sweat it out.

## Archbishops give advice

By LEA BEN DOR

Whether or not he knows what makes people tick, he has a real gift for making them quarrel and fight.

Quite recently, a cabinet minister resigned because public opposition caused members of his own party to criticize him openly. This does not happen very often, but at least it is possible, and the public feels that at a certain point it can make its voice heard — it does not even seem to matter very much if the minister later rejoins the cabinet. But no one appointed Rabbi Kahane, and his following in Israel consists mainly of teenagers. Like the archbishop, he cannot be voted out of office, in his case because he has none.

That does not discourage him from claiming the right to go to Hebron and challenge Hebron's mayor, blaming him for the hostilities and tragedies of 1929 and drawing sharp retorts from him. In fact he is setting the stage again for the violence that has been banned from Hebron in recent years, in large part through the influence of the same mayor. This may not be Rabbi Kahane's intention, but we do not want the early signs of a renewed coexistence imperilled by a New-York-bred rabbi who does not know the difference between a few isolated and embarrassed Soviet diplomats at the U.N., and Arab residents of Hebron. For them, insults and challenges are reminders of past bloodshed and

an Arab-built city. Democracy should mean that he cannot go there and start a riot unless he can prove that a significant section of the Israel electorate thinks this a good idea. Will the arch-rabbi, who claims that he has the support of the Jew in the Street, please form a political party and check his support? Or just ask the opinion poll? We have not appointed him to rule our destiny. He is not even a real archbishop.

We have another articulate candidate for archbishop. Dr. Goldmann was the President of the Presidents' Club, a very influential and very American Jewish organization, an archpresident, so to speak. He has given us any amount of advice. Two years ago, not very long before the cease-fire with Egypt, Dr. Goldmann demanded that he should be authorized by the Israel government to negotiate peace with Nasser, although he was never able to produce any evidence that he had actually been invited to Cairo, or would be received as an Israel emissary. His nebulous proposal quickly found takers in left-wing circles and among critics of the government or the "establishment" in general. It could not do any harm for good old Nahum to go and talk about peace. It was argued — even if he had published articles arguing that it was absurd for Israel to seek or maintain full independence. We should do better to come to

did he not say on German TV in 1968 that it was a good thing Jews were living again in Germany, while he was still President of the World Zionist Organization? Did he or did he not ask Senator Fulbright "to intercede" with the Israel government for more moderation? Did he or did he not hint in 1970 that he knew that if Israel withdrew from occupied territories the Soviet government would permit Jewish emigration from Russia? It was not difficult to imagine that Nasser might take advantage of this fable and also misquote Dr. Goldmann later, setting off one more storm. He is accustomed to storms.

### 'Satisfied'

"I am satisfied with the uproar there has been," Dr. Goldmann said to a newspaperman on one recent occasion when he left Israel. Elected governments may be terrible, but the un-elected spokesmen are worse. For a period of years Dr. Goldmann lobbied for office here, through both the Independent Liberal and Herut parties, and though he nominally remains a Liberal, no prime minister was ever willing to add to his burdens by accepting so self-willed a colleague. Dr. Goldmann, with past achievements but no official standing, came and presented his proposal for a secret visit to Nasser. When this was not accepted, he allowed the

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THE present low ebb in Soviet-Egyptian relations seems to be partially the result of miscalculations on both sides.

The initial Egyptian demand on July 18 was for the withdrawal of only a portion of the Soviet personnel, comprising those advisers responsible for training and instructing Egyptians in the use of Soviet equipment. Moscow's immediate reaction was apparently to call Cairo's bluff. The Soviets refused to believe that the Egyptians would want to lose their military credibility. They therefore felt free to warn the Egyptians that if they persisted in their demand, the Soviet forces manning Egypt's air defence would also be removed. Moscow must have calculated that Cairo would find the prospect of having to face the Israeli air force without an adequate defence system so daunting that it would be forced to back down.

President Sadat's response was, however, to engage in some bluff-calling of his own. Confident that the Kremlin would not want to risk the loss of Egypt as a strategic base, he broadened the original bid for Soviet withdrawal to include significant portions of the Soviet strategic forces in Egypt. The Soviets complied rapidly and totally, thereby escalating the war of nerves.

### No substitute

The Soviet Government's toughness with Sadat — which has also been demonstrated by its later rejection of the Egyptian proposal for summit talks on future relations — represents Moscow's current belief that Egypt will not be able to find an adequate substitute for Soviet services. At this time the situation remains fluid; each side needs the other, and each has certain bargaining chips. It is likely, therefore, that public recriminations will subside after a while, and that Soviet-Egyptian relations will reach a new, though lower, level of equilibrium. Nevertheless, it is highly doubtful that the Soviet presence in Egypt will ever reach the pre-July 18 level again.

Whatever the future course of Moscow-Cairo relations, the Soviet leaders will not be able for long to ignore the plain fact that their entire Egyptian policy — a policy based on the exploitation of the Egyptian debacle in the Six Day War to establish a Soviet strategic presence in the area — now lies in ruins. The Kremlin will have to realize, if it has not yet done so, that Egypt could not be a genuine ally after June 1967. Whereas in the case of Soviet relations with India, for example, both states have had a common enemy in China, Egypt and the U.S.S.R. are not preoccupied with the same enemy. For 17 years, Soviet Middle Eastern policy has been aiming at the elimination of Western influence and its ultimate replacement by a Soviet presence. Between 1955 and 1967, when Egypt was engaged first in a fight against the Baghdad Pact, then in taking control of the Suez Canal, and later in leading the struggle of the "progressive" against the "reactionary" Arab states, there was a great deal of common ground in Soviet and Egyptian policy. But after the Six Day War, when Cairo's main preoccupation was with the elimination of the consequences of Israel's aggression, differences between Soviet and Egyptian interests in the region were greatly magnified.

The Soviet Government's misreading of the situation was demonstrated by the fact that it chose to broaden its objectives in Egypt at the very time when the common denominator of the Soviet-Egyptian alliance was diminishing.

Some unity of purpose did, of course, persist after the 1967 War. Moscow's most pressing need was to restore its own credibility and stifle Arab criticism, and this dictated a vigorous diplomatic campaign, both in the U.N. and elsewhere, as well as the substantial rearmament of Egypt. However, when it became obvious that the Kremlin's long-term policy was determined primarily by its far-ranging objectives, global as well as regional, the divergences between the two unequal partners came to the fore. Neither side was capable of fulfilling the expectations of the other, and the alliance was soon subjected to increasing strains.

The Egyptians desperately needed — and therefore expected — a rapid, massive but short-term Soviet involvement with the limited purpose of forcing Israel to accept Cairo's terms for a settlement. What

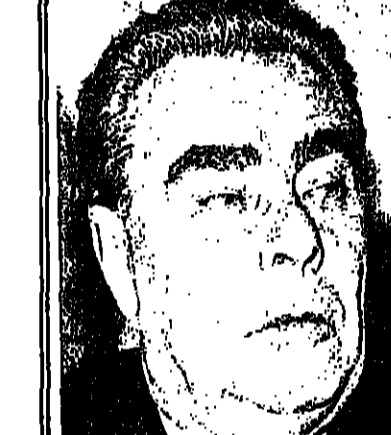
realized that its ability to exploit the tension, which had paid such handsome dividends in the past, was significantly reduced by the growing risks of conflict not only with Israel, but with the U.S. as well. As the risk grew, so did the differences with Egypt over the extent and purpose of the Soviet involvement. For this reason it is quite likely that despite its concern for the strategic implications of the recent developments in Egypt, Moscow regards the eviction of its advisers and air defence personnel with some relief.

While some Soviet leaders, particularly those supported by the military establishment, were prepared to go much further than others in the fulfilment of Arab expectations, there were those who realized, albeit reluctantly, that the anti-Israel policy did not constitute a solid base for the Soviet-Egyptian alliance. The existence of such an attitude was evident from the attempts made by Moscow even before

the Six Day War to find a broader footing for its influence in Egypt than the Arab-Israeli conflict. These attempts led to an expansion of the Soviet role in the Egyptian economy with such projects as the Aswan Dam, the Helwan metallurgical complex and the Alexandria shipbuilding facilities.

A deepening of economic relations was, however, secondary to the main Soviet effort, which aimed at fashioning a durable alliance firmly grounded in genuine ideological affinity from the outset to widen its support to encompass all the politically relevant sectors of the Egyptian body politic. The initial post-war decision to rearm Egypt was made conditional upon Nasser's purging the officer corps of "unreliable elements." Strenuous Soviet efforts were also made to penetrate the formidable Egyptian security apparatus.

The main Soviet endeavour, however, was directed at Egypt's single mass party, the Arab Socialist Union, in the hope that this might be forced into a reliable pro-Soviet political instrument. To some extent, the Soviets have here been the victims of their own misconception which equated the Egyptian and Soviet political systems and saw the A.S.U. as the counterpart of the Communist Party of the Soviet Union. They have overlooked the fact that, unlike the



LEONID BREZHNEV

## The U.S.S.R. and Egypt: Basic incompatibility

The current crisis in Soviet-Egyptian relations demonstrates the ultimate insecurity of Moscow's influence with the Arab allies, writes Dr. Oded Eran, associate director of the Russian and East European Research Centre at Tel Aviv University.



ANWAR SADAT

the Kremlin was in fact aiming at was a more-or-less permanent military presence in Egypt, serving long-term Soviet interests. Egyptian demands for tactical intervention against Israel therefore came to be viewed by the Kremlin as the ineluctable price of its strategic presence. But the price was steadily mounting in terms of both political risk and material cost.

### Unwise concealment

To be sure the Soviet Government did everything possible to conceal the basic incompatibility inherent in the alliance with Egypt. The Soviet involvement in the "war of attrition" launched by Nasser in the spring of 1969 was a clear demonstration of the Kremlin's desire to fulfil Egyptian aspirations as far as compatible with its own national interest. From the Soviet viewpoint, the war of attrition was an ideal compromise between the Arab desire to fight Israel with tactical involvement by the Soviet Union and its own unwillingness to jeopardize its global interests by getting caught up in a full-scale military operation aimed at recovering the Sinai desert for Egypt. But its decision turned out to be unwise.

The more deeply embroiled the Kremlin became in Nasser's adventure — first logistically, then with missile crews and finally with combat pilots — the more it

realized that its ability to exploit the tension, which had paid such handsome dividends in the past, was significantly reduced by the growing risks of conflict not only with Israel, but with the U.S. as well. As the risk grew, so did the differences with Egypt over the extent and purpose of the Soviet involvement. For this reason it is quite likely that despite its concern for the strategic implications of the recent developments in Egypt, Moscow regards the eviction of its advisers and air defence personnel with some relief.

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C.P.S.U., the A.S.U. plays a very small role in the policy-making process.

### Sadat's suspicions

The Kremlin also sought to establish less formal links with various individual members of the Egyptian elite, cultivating a coterie in which people such as Ali Sabry or Abu Nur were especially prominent. Unfortunately for the Russians, the steps they took to build up their influence, particularly in the context of an Egyptian succession struggle, were regarded in Cairo with the greatest suspicion. Last year's unsuccessful attempt at a coup d'etat by Ali Sabry, Sharawi Gom'a and Mahmoud Fawzi was seen by Sadat as a Soviet attempt to remove him from power.

And rightly so, too, since at the very least — even assuming they had no part in the plot — the Russians could hardly have been ignorant of the attempt in advance, yet they failed to alert Sadat in time. It was all the more suspicious

of the agreement, in which the parties pledged themselves to help each other guard socialist achievements, was regarded by some observers as an indication that the Soviet Union had secured the right to intervene in the event of a major political reorientation in Cairo. Though the Soviet leadership may have been toying with such an idea, later developments have proved its futility. Indeed, the ink was hardly dry on the signatures of the Podgorny-Sadat Agreement, when Sadat took an active role in crushing the pro-Communist coup in the Sudan, in July 1971. This was a practical demonstration to Moscow that it had made little headway in the ideological transformation of the Egyptian polity.

Moreover, there was no evident intention on Moscow's part to bring Cairo into line by force. Quite apart from the technical difficulties that would be involved in any such attempt, Moscow is prevented by weighty political considerations from treating a recalcitrant Egypt as it treated Hungary in 1956 or Czechoslovakia in 1968. For to do so would not only be disastrous in terms of Soviet relations with the Arab states — let alone other "third world" allies — but could also risk the derailment of the Soviet campaign for a European Security Conference and seriously exacerbate relations with the U.S.

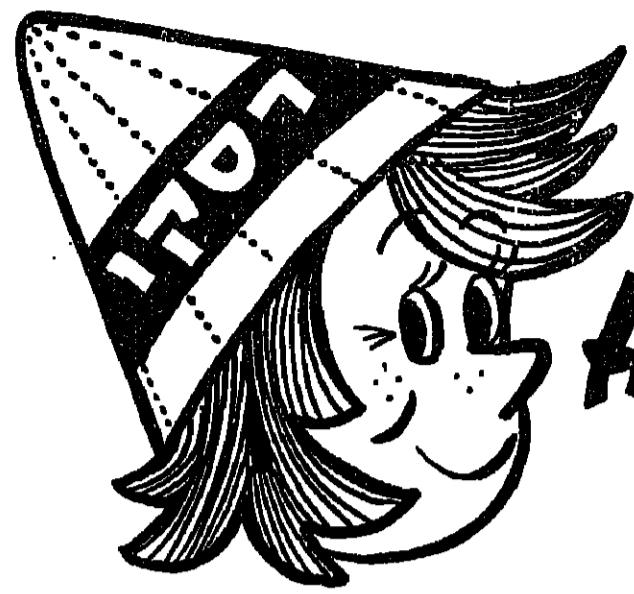
### Insecurity

The current crisis in Moscow-Cairo relations has proved that, despite the existence of formal agreements of varying degrees between Moscow and several Arab regimes, Soviet influence in the Third World remains insecure and does not have the ultimate sanction necessary to enforce its perpetuation. Soviet imperialism has therefore been not so much a genuine imperialism of the traditional sort but rather a quasi-imperialism based on toothless agreements with client states.

Whatever the short-term consequences of the current crisis, the Soviet leadership is likely to reassess its entire attitude towards overseas non-Communist allies. The option of concentrating again on the support of the local Communist parties and running a permanent risk of alienating existing regimes is certainly not admissible as far as Soviet policy is concerned. None the less, the Soviet Government may be less willing in future to involve itself either in foreign aid projects or in regional antagonisms, and more inclined to concentrate on developing a self-sufficient capability for projecting Soviet power into areas remote from Soviet territory.

### Soviet bases

The availability of such capability would lessen Soviet strategic dependence on continental bases along the shores of the Mediterranean, and thereby enable Moscow to downgrade its support of specific national Arab causes. To be sure, some degree of Soviet involvement with Egypt will continue to dovetail with Soviet regional interest, and the Kremlin is therefore likely to remain a staunch supporter of the Arab cause against Israel. Such support is, however, apt to become progressively devoid of real operational content, and one can envision a return to the type of relationship between the Soviet Union and Egypt which existed under Khrushchev — that is, diplomatic support buttressed by arms supplies, but no systematic effort to exploit the armed Arab-Israeli conflict for immediate Soviet strategic purposes.



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## The social gap: Drawing the poverty line

ROSH Hashana is a season for heart-searching, particularly about one's behaviour to one's fellow creatures. It is therefore timely to ask whether people in this country are doing their social duty. Not many years ago, this question would have been answered unhesitatingly in the affirmative. When in 1966 the Horowitz Committee submitted its report on social equality, it refrained from including positive recommendations — as it had been asked to do — because it found Israel to be more advanced in this respect than most rich welfare states, and because the government already had more measures for improving the social services on its agenda. Since then, however, the Committee's findings have increasingly come under fire, and at best are said to be obsolete. Concern over social inequality has of late been dominating public discussion. In many quarters the extent of poverty in this country is regarded as both outrageous and menacing; in others, such views are labeled sheer demagoguery.

As usual, black and white simplification does not clarify the issue. First of all, one has to bear in mind that in this discussion, two different concepts are used as if they were identical. "Poverty" has become the acceptable way of discussing the more disturbing issue of inequality," state the American sociologists S. M. Miller and P. A. Ruby in their recent book, "The Future of Inequality," reflecting the modern welfare approach which originated in post-war Britain. But whatever may be said in favour of the modern view of poverty as extending far beyond shortage of the means required for remaining alive (and able to work), once it is equated with lack of equality, the discussion must move to a utopian level, because people are not equal, and neither can nor wish to be so. Of course, equality need not necessarily imply identity; it can mean different things to different people. But once one starts measuring it, a common yardstick must be applied, and the answer is often meaningless.

### Vital distinction

In Israel, the distinction is particularly important, for two reasons. Living standards here have been rising rapidly, and by now the majority of our poor are relatively well off as far as bare essentials are concerned. Few people in this country are hungry or undernourished, or without a place to live. The distribution of semi-luxury consumer goods proves that even the have-nots can afford to buy them. Only one-third of all Israeli families are without a television set; only one in ten does not have a refrigerator. The quality — and price — of cigarettes is rising steadily. These facts seem to indicate that poverty is on the decline.

On the other hand, inequalities are far more pronounced here than in some countries of comparable size, quite independently of income disparities, owing to the ingathering of exiles from all over the world, and the consequent clash of cultures. Different traditions, skills, ways of life, tastes, persist, and cannot be reduced to money terms. Many of the frictions, and tensions indeed have little to do with standards of income. Children from Oriental

communities are very often at a disadvantage in a school system based on the Western pattern. A different approach to employment, leisure, thrift, family life, etc. must result in different progress at work and in society, resulting in different income grading — not the other way round. The recent increase in communal tension is partly due to the growing sense of national identity — in particular after the Six Day War — which tends to reduce the cohesion of communal groups and to make people more aware of their differences.

Of the six major aspects of the modern concept of poverty, only three belong to the realm of conventional economics, namely: equality (or lack of it) of income, of property and of benefits from social services (education, health, communications, etc.). The other three concern mobility, participation in national decision-making, and social prestige, all of which depend largely on human factors, which can only

By MOSHE ATER  
POST Economic Editor

be influenced gradually, over an extended period. It must therefore be accepted that, for the time being, equality in this wider sense is ruled out in this country. It does not exist anywhere. Moreover, until a homogeneous Israeli nation emerges, the persisting social differences must inevitably make themselves felt in career, income, and property gaps. Fortunately, there is reason to believe that cultural, educational, career and prestige inequalities are tending to diminish, and that there is a desire to strengthen that trend.

But having reduced the issue to more practical and manageable proportions, one is still faced with its tremendous complexity. What is the extent of poverty in Israel? What are its causes? Many attempts have been made to answer these questions by reference to easily detected and tangible symptoms; but one may doubt whether much credence should be placed in these, because they may reflect, not shortage or availability of income, but different uses of it. Thus, a recent survey showed that there was a density of three and more persons per room in only 1.3 per cent of Western Jewish families as compared with almost 16 per cent of Eastern ones (and almost 50 per cent of non-Jewish families). However, while among Western families there was a clear relationship between residential density and income level, this was not the case among Afro-Asian Jews. Caution also has to be exercised in comparing nutritional standards.

### Median wage

The best picture is probably provided by reference to the country's median wage level, which may be assumed to reflect the income considered adequate for a modestly decent living. If the poverty line is drawn at an income level of 40 per cent of that median, 11 per cent of urban Jewish families were below it according to a paper prepared by R. Roter and N. ShamaI on the basis

of the figures in 1968-69. If the poverty line is drawn at 50 per cent of the median wage — as is done in the U.S. — the poor constituted 21 per cent of all our urban families, and 23 per cent of the urban Jewish population. At the time in question, the population below the upper poverty line numbered over half a million.

Over half the underprivileged families had a breadwinner 55 years old and over, most of them of pensionable age. About one quarter of the heads of poor families were women — widows or divorcees. About one third of the poor population were families of six and more members. Indeed, about 40 per cent of the large urban families were below the upper poverty line. One third of the breadwinners were not working, but about one half were wage-earners, and one seventh self-employed. Obviously, the major causes of poverty were old age, big families, broken homes, and the inability to earn an adequate income, even in conditions of prosperity and full employment. This inability was probably due mainly to lack of proper vocational training or social adjustment, or to a combination of both. Another contributory factor was ill-health.

These figures do not tell the whole story, because they refer only to differences in cash incomes. If income from property is included, the gap may be even wider. Unfortunately, no up-to-date figures concerning the distribution of property are available, but one factor that must be borne in mind is income from German restitution and other foreign sources which bolsters the position of many European and "Anglo-Saxon" families.

It is bitterly ironic that payments intended to make good the iniquities perpetrated by the Nazis have been increasing the social inequality in this country, but the fact cannot be disregarded. In recent years, income from foreign sources has accounted for about one third of our aggregate private savings.

At this juncture the question may be asked: where does Israel stand by international standards? Computations made last year seem to show that inequality here is approximately the same as in the U.S., somewhat greater than in Canada, but less than, say, in Britain, and — of course — than in the developing countries. That finding is doubtless less flattering than we tended to believe. However, we cannot be certain that it is completely reliable, nor how the situation has been developing in recent years. While statistics indicate that inequality has been increasing, wage differentials seem to have been decreasing. A survey of wage-earners' income in 1971 showed that the share of the lower 30 per cent of Israel employees has increased, and that the gap between per capita incomes of Western and Eastern families, and of large and small families, has narrowed slightly. Other factors which must have an influence in the same direction are the introduction of a minimum wage, agreed in 1972, and the massive expansion of old-age pensions, of children's allowances, and of welfare payments.

For 1968-69 the lower poverty line — below which even a modest living standard could not be maintained — was

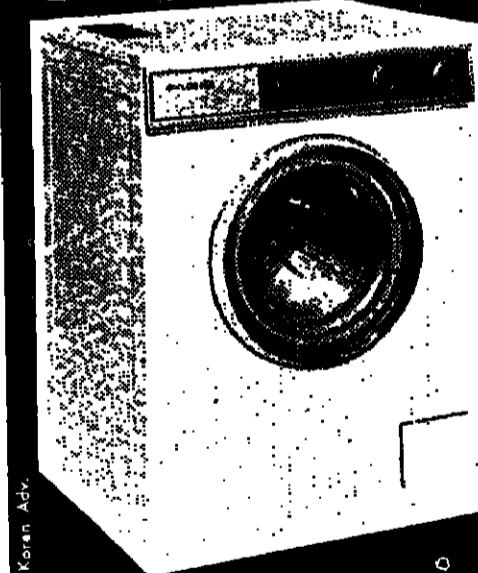
computed at IL200 a month for a childless couple, plus about IL70 for every additional member of the family. Since then, the median wage must have risen by about one third. This would mean that a couple would now need approximately IL270 a month and a family of four, say, IL400. The provision of such an income should not be too difficult when one considers that the minimum wage is to be IL125 a month, and that in most working families, one quarter of the income comes from sources additional to the main earner. As a matter of fact, some welfare experts expect this development, coupled with the recent expansion of national insurance, to move large groups of people from below to above the poverty line, and to reduce the poverty problem to the hard core of families requiring special aid and individual attention.

### Word of caution

Hopeful though this may be, a word of caution must be added, in any case with regard to social inequality, of which the income gap forms only a part. The fact must be faced

that social equality cannot be achieved solely by government measures and fiscal policies, that it also depends vitally on people's attitudes. Thus, children's allowances and unemployment relief, intended to supplement a regular wage, may easily become a substitute for it, leaving a family as needy as before. The agreed minimum wage is likely to be ineffective if the trade unions continue to insist on maintaining — if not increasing — the wage differentials above it. And in conditions of persistent inflation, property owners will continue to enjoy a preferential position. Where there is bureaucratic inefficiency and corruption, black wages and profits must wreak havoc with the best in welfare schemes. And in a society bent upon "conspicuous" consumption, even small disparities of income are bound to generate envy and tension. Progressive taxation, good public services and social insurance may take the sting out of inequality within a framework of sound economic policy and a national sense of responsibility. But without these preconditions, they are likely to fail in their purpose.

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# IMMIGRATION AND ABSORPTION

## RECENT TRENDS

IMMIGRATION since 1967 has been a special chapter in the history of Israel, representing a new and dynamic relationship between Israel and the Jews of the world, and by its very quality making new demands on absorption instruments and methods.

The two outstanding developments of this period were a notable increase in immigration from the West, and the breakthrough from the Soviet Union since the fall of 1971.

In round figures, 150,000 people immigrated between 1968 and the end of 1971. Over 27,000 more entered Israel in the first six months of 1972.

Unprecedented numbers alone do not distinguish this immigration from previous waves. The professional and demographic characteristics of Aliya 1971 were described in a report transmitted early in 1972 to the Board of Governors and the Assembly of the Jewish Agency. There has been little substantive change since. The pattern still reveals a high concentration of professionals, an age distribution curve with a large proportion of young families and single people, a relatively small average number of persons per family, and, in the case of Eastern Europe, a much smaller percentage of aged persons than before the Six Day War.

There are, of course, variations within this pattern. Immigration from Asia, for example, brings fewer professionals, almost no single people, larger-than-average families. Young families from Latin America tend to immigrate accompanied by their elderly parents, rather than to come first and establish a bridgehead, as North American families are likely to do. On another level, the Soviet immigration presents a wide range of Jewish cultural backgrounds, from quasi-assimilated young people from the big cities of Russia itself, through the heirs of the rich Jewish culture of the borderlands and the Baltic States, to the proudly traditional orthodox families from Georgia.

These and many other variations create a diversity of problems, and needs, and de-

mand flexibility and individualization of the absorption process.

The Jewish Agency Department of Immigration and Absorption operates various types of initial absorption facilities which make it possible for the new immigrant to begin the process of integration while he is seeking employment and permanent housing. These facilities—absorption centres, hostels and kibbutz-upanim—are open to immigrants who require or choose this transition period of up to six months, and especially to those for whom an immediate elementary knowledge of Hebrew is a condition of satisfactory work adjustment. Immigrants are directed to the various types of facilities according to their needs.

Absorption centres receive mainly academically trained persons and free professionals for whom intensive language courses are indispensable, and chiefly those who are accompanied by their families. Hostels are open to immigrants whose trades or professions give them a reasonable chance to obtain employment quickly without much knowledge of Hebrew, and who can continue to study in after-work upanim. Kibbutz-upanim concentrate on young single people who, by and large, have no defined professional goals, and for whom it is advisable to provide further knowledge of the "Israeli reality" so that they can determine plans for their future in Israel.

39 absorption centres provide 7,000 places, 34 hostels provide 5,000 places and kibbutz-upanim provide 2,000 places. Under optimum conditions, there are two periods per year, thus making it possible to serve approximately 28,000 immigrants annually. However, bottlenecks have built up in absorption centres and, particularly in hostels, and ad hoc solutions have had to be found in the rental of rest-houses and hotels.

The most serious problem in assuring regular turnover in hostels is the lack of appropriate housing for single people and two-member family units. The proportion of

single people in the total immigration was 35 per cent in 1970 and 28.5 per cent in 1971. Two-person families, including a number of elderly couples, represented about 40 per cent of the balance, in each of these two years. In addition to creating backup in the initial absorption facilities, the lack of small housing units may be an important factor in the decrease in the immigration of single persons, particularly from the West.

In addition to providing a centre in which the immigrant can learn the language and obtain many forms of guidance toward achieving permanent absorption, the initial facilities seek to accomplish other basic aims.

One of these aims is the dispersion of population. Absorption centres and hostels were established throughout the country with the intention of stimulating the immigrants to settle in areas other than the central and coastal regions.

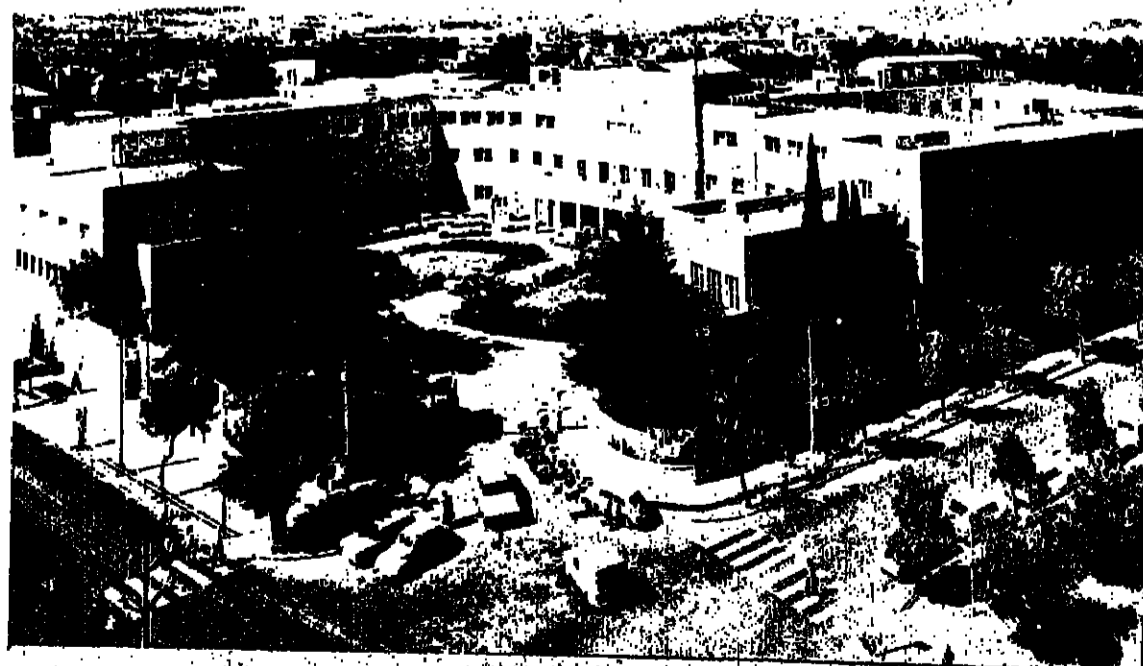
A second aim, linked to the acquisition of a working knowledge of Hebrew, seeks to lay the foundation of cultural integration. Programmes include discussion groups and courses in Jewish history and the geography of Israel, and entertainment, folklore and trips. Various voluntary agencies are active in this area.

A third aim is to further the social integration of the immigrants. Meetings are arranged with the settled population in social and professional settings. Initiative and self-organization are encouraged. Even the closing down of communal eating facilities in most of the absorption centres was designed to promote independence and contact with the community, and contribute to the avoidance of a "hothouse" atmosphere which could compromise future integration and create dependence on the absorption machinery. A primary instrument in social integration is the immediate absorption of children into the State educational system, in schools near the facility in which they live.

With regard to social integration, a survey indicates that in 1971 many immigrants reported that they had had little social contact in the previous twelve months with Israelis, and many others that they had had no such contact. Much work remains to be done in this area, both with the immigrants and with the population as a whole.

In general terms, the achievement of the basic aims of the initial absorption facilities is handicapped by prolonged stay in the various centres, due to difficulties in finding employment or housing, and particularly to finding both within reasonable proximity of one another. Nevertheless, it is clear that these facilities answer a vital need, and will have to be expanded and refined as there is further increase in immigration, especially of skilled professionals from the Soviet Union.

From a Report presented to the Board of Governors of the Jewish Agency for Israel.



Presented as an advertisement by the Public Relations Division of the Jewish Agency

# Seeking 'natural' job solutions

By GEORGE LEONOF

THE make-up of the recent wave of immigration, spearheaded by the newcomers from Russia, has confronted Israel planners with a critical question. It is this: can the country's economy in its present structure hope to absorb satisfactorily the large numbers of academic workers and members of the free profession, if they continue to arrive at the current rate?

Statistics show that, since the end of 1970, Israel has managed to find employment for newcomers to an extent unknown in other countries of immigration. Dr. Ephraim Ahiram, Director of the Absorption Ministry's Planning and Research Department, says that 55 per cent of all adult immigrants register for work within a year of arrival in the country. By the

end of that year, only 10 per cent of those registered have not found jobs, and most of these are women, usually the family's supplementary breadwinners.

Other aspects of the situation are not so encouraging, he admits. The composition of this immigration, with its high ratio—40 per cent—of members of the free professions, presents a critical challenge. This percentage, which is almost identical among immigrants from Russia and from the West, is far higher than the present 18 per cent in Israel's total labour force, a figure already four per cent more than in the U.S.

Emigration from the Soviet Union presents its own special problems. Members of the free professions arriving from the U.S.S.R., Dr. Ahiram points out, are products not only of an economic system, but of an educational system, which is very different from the Western one to which

Israel is geared. An unusually high proportion of them are women, "who, let's face it, can't find employment easily, especially since they have come from branches of the economy which in Israel are still mainly male preserves."

The question of how the economy can absorb the newcomers "naturally" is being studied by an inter-ministerial committee headed by Dr. Ahiram, and including representatives of the Ministry of Commerce and Industry and the Ministry of Labour, as well as the Jewish Agency. It is hoped that it will come up with concrete suggestions by the end of the year. "Failure to find solutions could result in a drastic drop in immigration," Dr. Ahiram fears. "The development of our economy must be planned in a way that will enable us to find useful employment for the talent flowing here from abroad."

He concedes, and deprecates the

fact that obsolete concepts have not been completely discarded by some of those concerned with absorption. "It's no use thinking in terms of the Second Aliya. Today's immigrant is not prepared to exchange his scalpel for a spade. For one thing, they don't make them like that any more, and for another, the direction of Israel's economic development does not require such transformations."

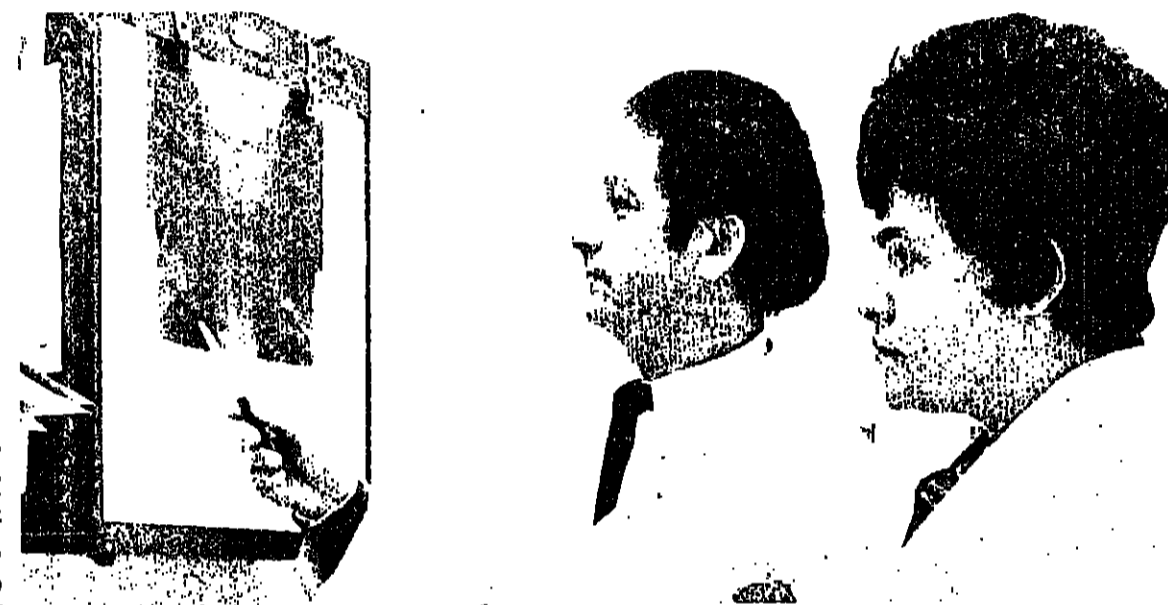
The inter-ministerial committee is thinking in broad, bold terms. In the medical field, for instance, it is considering schemes which in effect would mean exporting surgeons and importing patients. Agreements could be sought with developing countries under which doctors and other medical workers would be offered contracts for a number of years. In Israel, the Government might build special hospitals and sanatoria for patients coming from friendly countries in the region, and even from

Arab states. The large Jewish population on the East Coast of America, where people are accustomed to annual medical examinations, could be encouraged to come to Israel for the checkup. The examination, combined with a tour of the country, would probably come to less than the cost of the checkup alone in the U.S.

Americans could take similar advantage of Israel's plastic surgery facilities and its advanced methods of curing heart ailments.

Dr. Ahiram said his committee was trying to cope with one of the major snags in absorption efforts, the subject of often-heard complaints by responsible Israelis and newcomers alike. This is that not a single research project has come up with a factually-based estimate of what the country's manpower requirements are likely to be, in various branches of the economy over the next five years.

New immigrants from the Soviet Union, with academic degrees and professions, have not all found it easy to find suitable jobs in Israel. The Post's GEORGE LEONOF reports on some of their problems, after talks with a group of medical men and women and the officials responsible for their absorption.



## The problems of Soviet doctors

THE chief complaint among newcomers from Russia with academic degrees concerns a point touched on by Dr. Ahiram. It is, in the words of Dr. Julian Nudelmann, honorary secretary of the Association of Newly-Arrived Professionals from the Soviet Union, "that there are certain objective forces acting against the smooth absorption of academic workers."

The most glaring among these, he says, is the absence of any single authority informed of current employment opportunities in the country, or "what the picture will be tomorrow, next month, next year."

Noting that Soviet specialists also encounter refusal to recognize their particular medical skills, Dr. Nudelmann says this is especially regretful at the present time. On the one hand, Moscow is demanding impossible "academic" requirements for diplomas, which no professional man working in Russia is able to raise. On the other hand, even if the money were found, scores of would-be immigrants would find, on arrival, that their high-priced certificates are practically worthless in Israel.

Dr. Nudelmann is now a surgeon in Haifa's Rambam Hospital. Before his departure from Leningrad last year with his wife and 17-year-old son, he had been among the most active fighters for the right of Soviet Jews to emigrate, taking the struggle as far as the Communist Party's Central Committee. He has first-hand knowledge of the despondency of those who, having applied for permission to leave for Israel, are deprived of their jobs and ostracized socially, and who are obsessed with worry about whether their request will ever be granted.

'Live illustrations'

He was speaking at a gathering of some 20 medical workers, ranging from a candidate of the U.S.S.R. Academy of Sciences to a dental technician, whom he had called together to provide "live illustrations" of the bitterness aroused by "bureaucratic, formalistic and soulless" absorption procedures.

He displays thick files containing correspondence with more than 100 medical workers who have arrived from Russia in the past 18 months, but, he stresses, "what I tell you is not based on these letters with top officials of the Health Ministry, from Minister Shemtov down, with Absorption officials, discussions with Jewish Agency people, including the chairman Arye Pincus, with leading officials of the Histadrut and Kupat Holim and with doctors in hospitals and clinics."

Dr. Nudelmann said his main conclusion was that there is no unity of action regarding the absorption of medical workers. "I have no

doubt that the great majority of the people I met are honestly doing all they can to improve absorption procedures. I am just as certain that they are powerless to achieve this so long as the administrative structure of our health system remains unchanged."

The system, he found, is unable to coordinate even such elementary data as what medical workers are needed, and where, he says, doctors, nurses or laboratory workers. "Some 40 offices deal with the allocation, hiring and firing of medical workers — and not a single one has an accurate, up-to-date list of vacancies on a national scale."

This, he says, gives rise to the first complaint voiced by practically all newly-arrived medical workers. Each one finds himself making a personal visit to the medical institutions in various towns in search of work, because there is an almost universal failure to answer letters within a reasonable time. Months go by before any reply is received, and I have even discovered that at the Ministry of Health, for example, not all letters are filed," Dr. Nudelmann says.

Another common complaint is the absence in the absorption centres, to which academic newcomers are directed, of any reliable information about the formalities regarding professional documents. "In many cases, a doctor or nurse leaving the absorption centre still has no permit to practise his or her profession, and has no idea what to do next." Another source of dissatisfaction is "the inordinate

length of time" it takes the Ministry of Health to issue a permit. Some are held up by the "most trifling" formalities.

Dr. Nudelmann describes as "utterly catastrophic" the situation with regard to dentists and dental technicians. It is hardly any better for what in Russia are called *feldshers* — physicians' assistants who in effect work independently under the loose supervision — often no more than two or three times a year — of qualified doctors. They are the product of three-year courses at special medical schools.

'Incomprehensible'

With regard to the *feldshers*, he says, the failure to recognize their qualifications is so incomprehensible that it looks as though someone in the Health Ministry is refusing to clarify exactly what graduation from these special medical institutes implies."

In his claim that an intolerable situation has arisen with regard to certain diplomas and other testimonials, Dr. Nudelmann and his organization are supported by responsible Israeli sources. Mr. Pincus, on behalf of the Jewish Agency, has brought the matter to the attention of the Minister of Education, stressing its urgency as far as immigrants from the Soviet Union are concerned and suggesting that a special committee be set up by the Council of Higher Education to evaluate the documents properly. The Council itself is aware that this is a hot burning issue, and its head, He-

ham Harman, agreed in principle to the formation of such a committee. Senior officials of the Health Ministry are "very much aware" of the problem, but plead that their job is to issue or withhold permission to practise according to the law.

Dr. Nudelmann asks some of the people affected by the law to speak for themselves:

Paul Yankelson-Azornikov, 50, a dentist of 33 years' experience in Kalinin, some 200 km. north of Moscow, finished a three-year dental school in 1941 and two days later went off, in his professional capacity, to a front-line division. Later, on recovering from a wound, he became head of the dental clinic in an army hospital, remaining there seven years. He subsequently completed a university course as a stomatologist. Shortly after his arrival in Israel, he submitted his documents to the Health authorities to be told that his qualifications were insufficient for a permit to practise.

"I wrote to Golda Meir, and she replied that, regrettably, this was in fact so."

"Just before leaving Moscow, I myself heard the claim on Israel Broadcasting's Russian-language programme that Israel was the only country in the world to recognize Soviet dental diplomas. When I mentioned this, I was told that this had been the case until February of this year, but it was then decided to discontinue such recognition. And I arrived on April 13 — that probably accounts for my bad luck."

Dr. Yankelson was subsequently

told he would be accepted for an intensive course "to complete his studies" as a dentist. "Now I ask you," he appeals with a wry smile, "at the age of 50, with over 30 years' experience, should I now attend a course? My son Boris writes me from his prison in Pograma, asking, 'How did Israel welcome you?' What should I reply? I wasn't prevented from working in Russia even after Boris was sentenced. (Boris Azornikov, 25-year-old stomatologist and prisoner of Zion, was sentenced to three-and-a-half years' imprisonment last October, the first Soviet citizen reported to be jailed on no other charge than that he had applied to leave for Israel.)"

Cardiac therapist

Dr. Ina Mikhailson, of Riga, introduced by Dr. Nudelmann as a leading physiotherapist specializing in heart ailments, university lecturer and writer on the subject, has worked in her field for 15 years, five of them as department head in Riga. Her speciality is not recognized in Israel, but she was offered a flat in Ramatana and told she could attend a short course to qualify locally as a specialist. Dr. Mikhailson says she was offered a stipend of IL900 monthly, which later turned out to be IL250. With a husband earning a modest salary in the Tel Aviv Shekem, and two children, "we would not have enough to live on," she says. She was offered work as an anaesthetist "but that's not what I devoted years of my life to. It isn't as if Israel has no need of a spe-

(Continued on page 16)



## Problems of Soviet doctors

(Continued from page 16)

cialist in cardiac physiotherapy." Mikhail Volper, 37, who graduated as a psychiatrist from the Dechter Institute of Leningrad, and subsequently became a Candidate of Sciences, was introduced to me as "Volper: 19,000 rubles." Tall, slow, and quiet-spoken, he constantly raises his eyebrows, as he speaks, as though himself surprised by what he is saying.

"You know," he says, "the mass media in Israel, or a good part of it, creates the impression that Soviet doctors aren't real doctors. Well, let me tell you that the Jewish doctors — and they constitute a considerable portion of the profession — wouldn't be able to work in conditions as they are in Russia if they weren't good."

He found that his days in the Haifa absorption center-cum-nlpn were largely dissipated in the "labyrinths of bureaucracy." His attempts to obtain literature on an immigrant's rights and obligations were fruitless. "No one here would commit himself. I was referred to Jerusalem."

His 11 years' experience in the Besserev Institute of Psychiatry as a psycho-neurologist apparently counted for nothing when he applied for work in the Acre psychiatric hospital. "They told me I could fill in a form and participate in a public tender."

Ernest Naradetsky, stomatologist and plastic surgeon, is only two years younger than, but nowhere near as calm as the psychiatrist. During his studies in stomatology in Moscow he read a



Dentist Paul Yankelson-Azornikov: 80 years' experience, but must be "retrained." (Zaubner)

the West; the bad ones — no worse.

He fully respects the laws of Israel, but thinks they should be changed when they no longer correspond to reality, and he ridicules the inconsistencies: a cardiac physiotherapist from Russia who did a four-year course similar to the one to which Dr. Mikhailson devoted six years, has been recognized and accepted by a Jerusalem sick fund. His own wife, Zina, a sanitary engineer, has been offered a post as a medical officer in the sanitary departments of three separate towns, while fully-qualified doctors in this field go without work.

### Dental care

Soviet stomatologists, Dr. Grishkan claims, have considerable experience with youth groups in the sort of school-age dental care in which Israel badly lags. He is already acquainted with the common Hebrew expression — *Haikar ha'brut* (the main thing is health) — but if Israel believes that prevention is better than cure, this is not reflected in its health system. Preventive medicine here is nowhere up to the standards introduced by Jewish doctors in Russia — doctors like those who can't find work in Israel because of their age.

The emergency ambulance service in Israel, he asserts, is hardly worthy of the name. In the Soviet Union, as in Britain, ambulances carry medical teams which in many cases can apply first aid, blood transfusions, etc., that may be decisive in saving a life in an emergency. Yet the *feldshers*, many of whom head the teams, are apparently not considered as meriting a special study to determine their qualifications.

The Health Ministry's Superintendent of the Medical Profession, Dr. Alexander Pechthold, agrees that there is a need for some joint body to bring order to the evaluation system, so that his department could be supplied with reliable criteria. The department does not delve into professional qualifications, but issues or denies permits in conformity with precise instructions. It is guided at present by the World Health Organization's Directory of Medical Schools, published in Geneva in 1963, plus a supplement issued in 1967. The directory lists details of

requirements, but not the relevant curricula, for the degrees awarded by various institutions throughout the world, on the basis of information supplied by the institutions themselves.

Dr. Pechthold admits that *feldshers* have no equivalent in Israel, and hardly anywhere in the West. He concedes that their three-year course puts them in an entirely different category from "medical assistants," who simply wait upon doctors. While Dr. Nudelman insists that *feldshers* have completed a nurses' course as part of their training, Dr. Pechthold is quite certain that he has no authority to recognize them as nurses. "Not even a doctor would be qualified as a nurse without some special training," he says.

He adds that his department would be only too glad to be able to supply trained nurses, of which there is a perennial and growing shortage, with even unskilled assistants hard to find. The *feldshers*, he says, could qualify as fully-fledged nurses after an intensive six-month course, and this is offered to them.

### Year's training

As for stomatologists his department accepts that the Soviet products are dental surgeons, but adds that they will deal with other complicated disorders of the mouth at their peril — unless they undergo a further year's training in hospitals. As for permitting them to do plastic surgery on the basis of their present diplomas, he has absolutely no authority for this, whatever the practice in Russia.

With regard to dentists, Dr. Moshe Kelman, director of the Ministry's Health Division, categorically rejects the contention that graduates of Soviet dental schools have adequate professional training. To accept this, he says, would be to lower the standards of dental surgery in Israel.

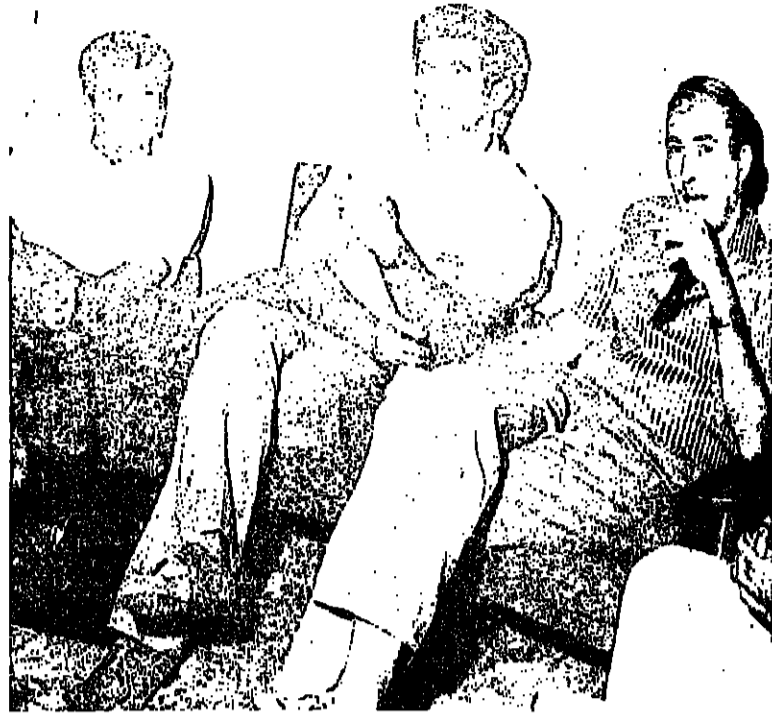
He agrees that Soviet stomatologists are qualified dentists after their six years' study — about the length of time it takes to produce a dentist in the West. But what are known as dentists in Russia are not required to do more than five years, and in fact do only four and even as little as three. They are on a par with the dental technicians of the West.

One difficulty is that in the first two decades after the inception of the State, the hundreds of dental technicians who immigrated to Israel were permitted to practise as dental surgeons. But no further permits were issued after 1966, and if after that date Israel Radio said that we recognize Soviet dentistry diplomas at their face value, it had no right to do so."

### Finishing course

But Dr. Kelman agrees that the situation may become critical with continuing immigration. He points out that the Government has, at considerable expense, opened a "finishing" course for 13 Soviet dentists in Tel Aviv, and is planning to open two others, one in Jerusalem, the other in Haifa, which together will train 18 more. Questioned as to the adequacy of the undertaking, he insists that there are no more than 35 Soviet dentists looking for work. "The main problem is that in Israel it is mostly private practice, and they are not equipped to work in 'capitalistic conditions,' which they were educated to regard as wicked.

It will cost the Government up to IL30,000 to bring a Soviet dentist up to scratch, he says, but this is still far less than the cost of educating a dentist in Hadassah's Medical School, the only one in the country producing dental surgeons. Soviet dentists point to the extreme paradox that exists in the dental profession here. Dentists are in short supply, and treatment



Pathologist Anatoli Grishkan, left, is working, but not in his specialty; centre, Dr. Julian Nudelman; and right, psychiatrist Mikhail (19,000 rubles) Volper.

so expensive that most Israelis cannot afford to maintain an adequate standard of dental hygiene for themselves and their families. And yet Soviet dentists who have in some cases worked 35 years in their professions — undergoing various supplementary courses after finishing dental school — are prevented from practising.

They will grant only that the average mechanical standard of Israeli dentists is higher, because they have access to the latest instruments from the West. But there is not a drill that a Soviet dentist will not be able to master in two months, they claim.

Health Ministry sources confirm the inadequacy of qualified dentists. Of the 2,170 licensed at the end of 1971, some 670 were so-called "technicians" issued with permits before 1967. Hadassah's graduating class this year contains only 25 students, although there are 46 in the first year who will complete the course in 1973.

Dr. Kolman accepts that the pace is slow, but insists that his department will not accept responsibility for lowering standards. The solution, he says, lies not in adding to the existing number of "unqualified" dentists, but in the special finishing courses.

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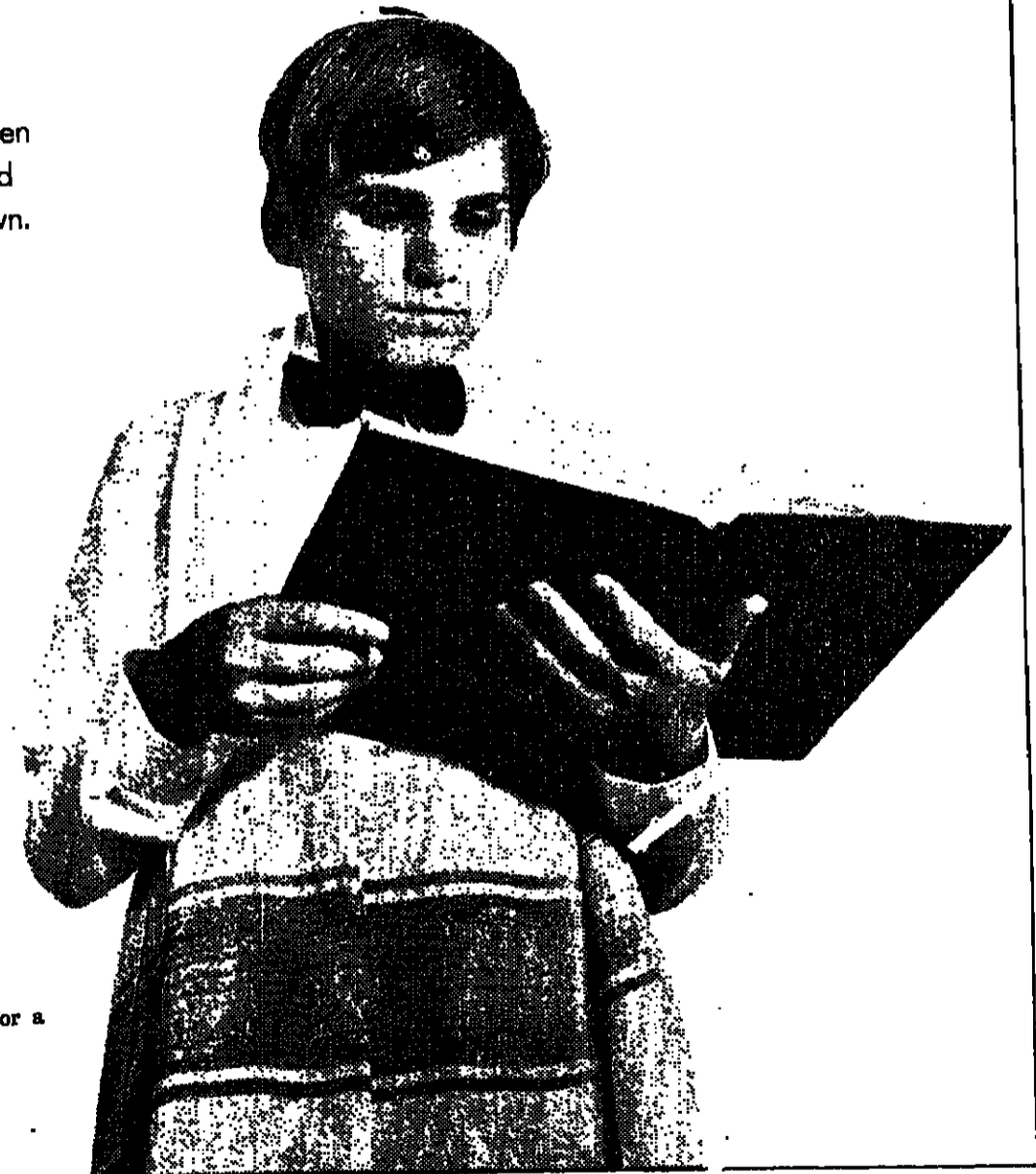
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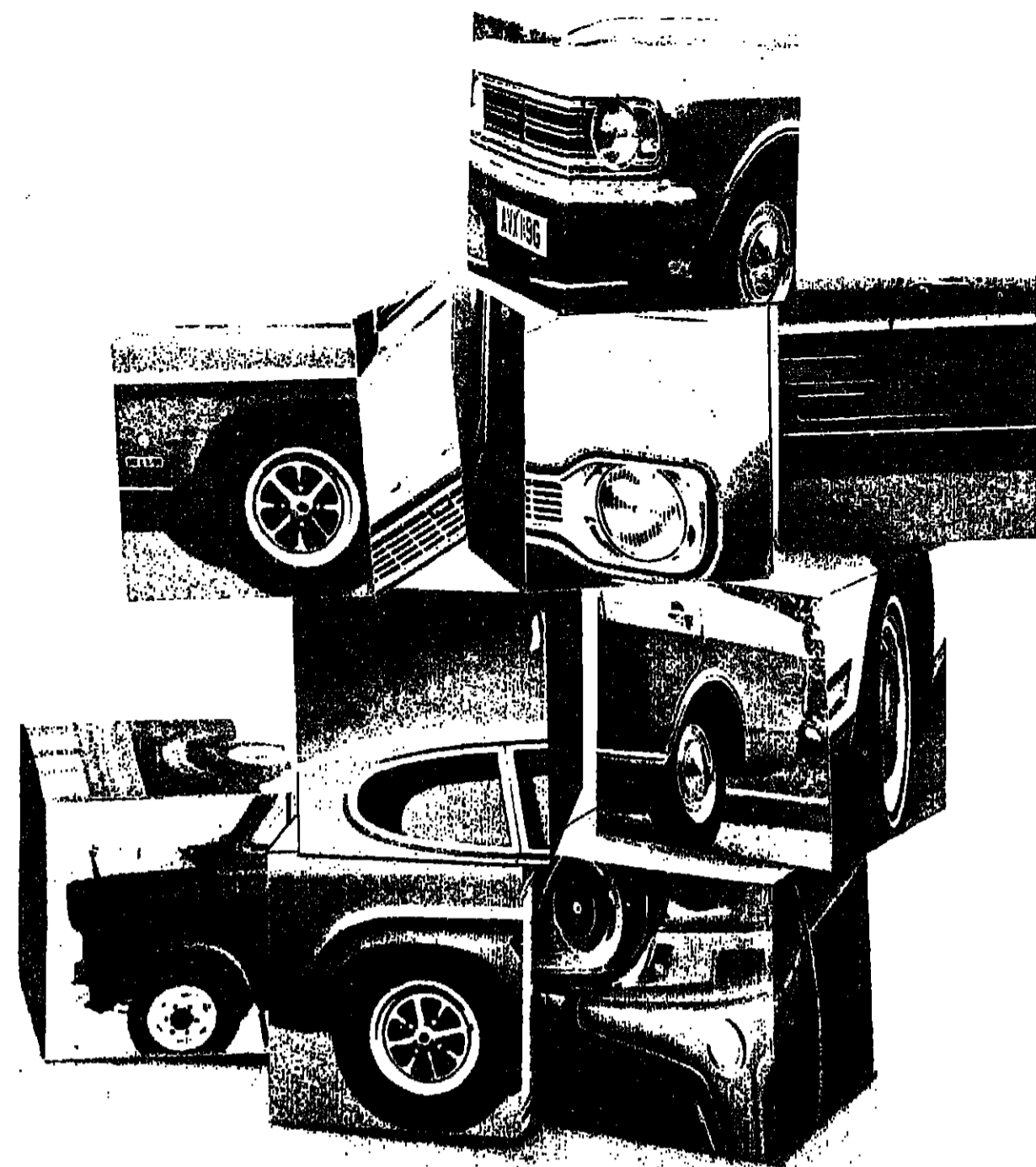
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Nahal shepherdess carries weapon and binoculars as she tends her flock in Golan Heights. (Rubinger)

## Settling the wasteland

By ABRAHAM RABINOVICH

THE name of Argaman, bestowed four years ago on a Nahal outpost on a sun-baked strip of wasteland in the lower Jordan Valley, is already known in the fruit markets of London, where Argaman melons are the first of the season, arriving as early as April. It is safe to assume that the names of many other agricultural settlements established in the administered territories since the Six Day War will likewise soon become familiar in the markets of Europe.

Forty-nine settlements have been set up across the former Green Line in the past five years, and they have already begun making a significant contribution to the country's food production. Last year, these fledgling settlements, a dozen of them Nahal outposts engaged in only limited farming, had an agricultural production valued at IL46 million.

The seemingly arid land on which many of the settlements were founded has proved to be an agricultural gold mine. A semi-tropical climate makes them natural hothouses for the growth of early winter crops which are top money earners in Europe.

### Temperate climate

The northern Golan Heights is the closest thing in the country to a European climate and it is because of this, according to Yehiel Agmon, director-general of the World Zionist Organization's Settlement Department, that the settlements there are concentrating on crops that formerly had to be imported, such as seed potatoes and certain kinds of nuts.

Of all the new settlements, only those in the southern Golan grow crops principally for the local market. Between 1948 and 1967, some 600 settlements were set up by the Jewish Agency. Those established since the Six Day War (including 11 on this side of the Green Line) have profited from the mistakes made in those years.

"Today we have much better physical and agricultural planning," says Agmon. "Where before it took a settlement 15 to 20 years before it could stand on its own feet, today it will take five to seven years. We're in-

roducing industry in many of them right from the beginning. We're investing more in each settlement, because the people attracted to them can absorb it."

It is expected to take only a few years for the annual production of the new settlements to reach IL3-4m.

Unlike the immigrants settled on the land in the years of mass immigration, the settlers in the territories often have extensive agricultural experience. Those who join moshavim are often children of kibbutzim and moshavim; those joining kibbutzim are mostly from the city where they belonged to a youth movement. Many of these have had agricultural training in Nahal.

How many of the new settlements are located on land formerly used by Arabs?

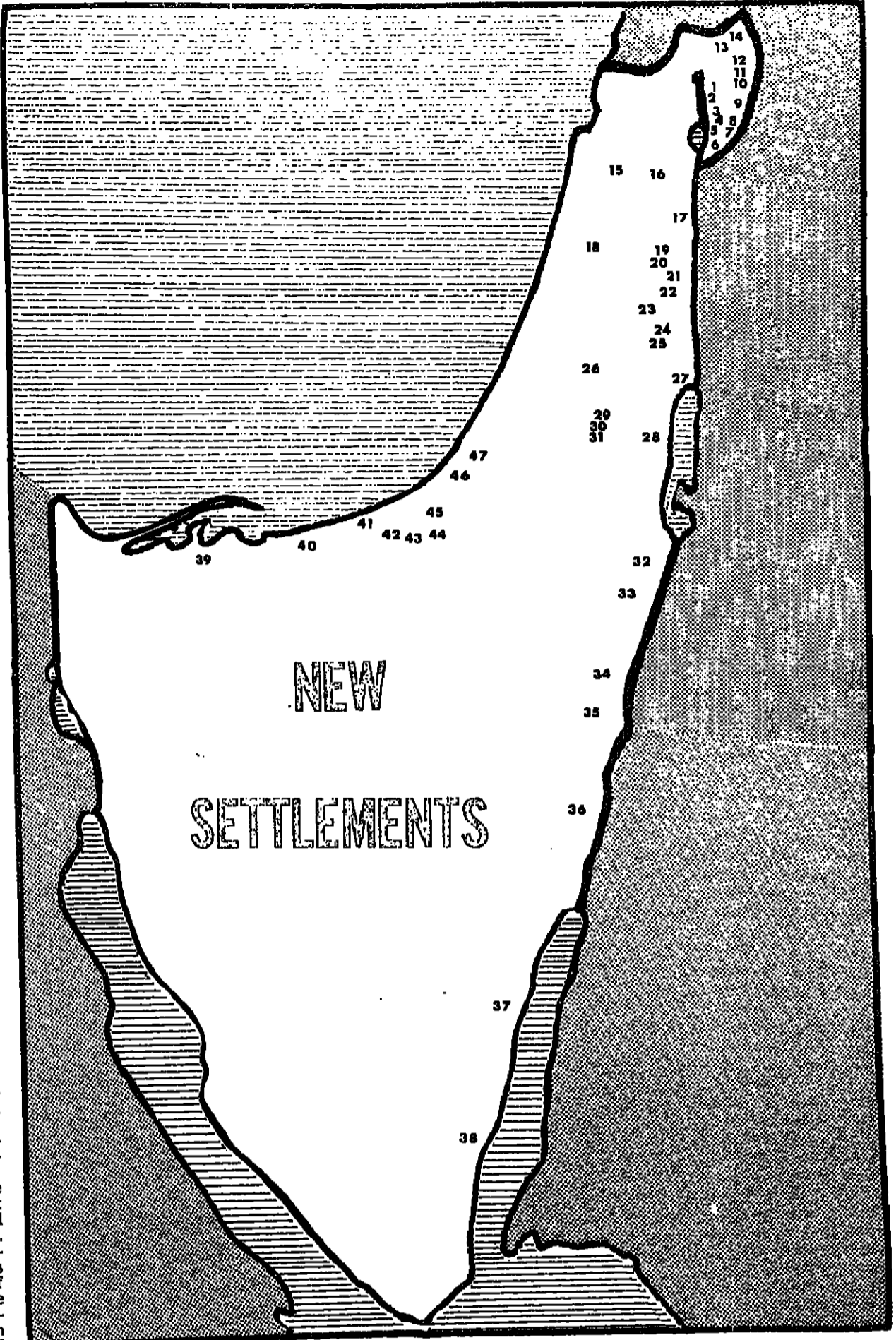
Three, says Agmon: they are located at Pithal Raffiah on part of a 20,000-dunam tract closed off for security reasons in 1969. Part of this area had been farm-

ed by Beduin. No settlement is planned for the tract closed off earlier this year. Many of the other settlements, however, especially those in the Golan Heights, have been established on land from which Arabs fled during the Six Day War.

In the second largest concentration of settlements, the lower Jordan Valley, 11 have been established, of which seven are in Government-owned land. Four are in the Phasael Valley, which was state land as far back as Herod's time. It was in this valley that he founded the town which he called Phasael after his brother. Traces of irrigation works and a road dating from that period can still be seen.

The remainder of the settlements in the lower Jordan Valley are located, as in the Golan, on abandoned Arab property, the owners having fled across the Jordan during the war. Much of this property was in scattered holdings and land exchanges were worked out with Arab farmers remaining in the areas in order to create contiguous, viable tracts.

"The exchanges were purely voluntary," says Agmon. "The farmers got at least a dunam of equally good land for every dunam they gave and in most cases more." In several instances, he says, villagers have refused to exchange land and have stuck by their refusals. Among them are



villagers from Akraha, where 500 dunams of crops planted in an area closed off by the military for training purposes were destroyed. Agmon hastens to point out that the tract involved was not one sought for settlement and that the destruction was on Army order and had nothing to do with the Settlement Department.

The settlements in the lower Jordan Valley are being set up in an area where — except for Jericho and the village of Ouja — there was formerly no year-round habitation. Some of the land was worked by villagers from Samaria, who would go down into the valley during the winter. The new settlements on the valley floor are made possible by air conditioned housing available even during the torrid summers and by ample supplies of water which have been made available for the first time on a year-round basis by deep wells.

In the Etzion Bloc, most of the land was owned by Jews before the War of Independence. Some abandoned, uncultivated property has been added to the settlements and a small amount — 10-20 dunams according to

Agmon — has been purchased. There are two agricultural settlements at Etzion and the settlement of Alon Shvut, which contains a yeshiva and cultural and educational institutions.

In northern Sinai, two Nahal settlements have been established. Nahal Sina is located on land intended by the Egyptians for an agricultural project. Nahal Yam, further west, on uncultivated desert, gets its living from fishing in the Bardawil Lagoon.

In the Gaza Strip, there are three Nahal settlements on Government-owned land. It is expected that most of their land and water will eventually be on this side of the Green Line.

Two settlements have also been established on the road from Eilat to Sharm el-Sheikh. These will live principally off tourism (as will Neve Ativ — formerly Ramat Shalom — on the slopes of Mount Hermon). Two other settlements — in the Golan — are primarily industrial.

While the decision on which territories to settle is made by the Government for political and security reasons, no settlement is

Map shows settlements established since Six Day War. 1. Ramot 2. Givat Yoav 3. Mercas Ezel Yehuda 4. Neot Golan 5. Ashk G. Mevo Hama 7. Nahal Al 8. Nahal Magabimim 9. Nahal Gishur 10. Eln Zivan 11. Merom Golan 12. Eilon 13. Snilr 14. Neve Ativ 15. Me-Ami 16. Ma'ale Gilboa 17. Mehola 18. Zur Natan 19. Eilat 20. Hamra 21. Argaman 22. Nahal Meva 23. Ma'ale Eshraim 24. Nahal Gilgal 25. Nahal Na'aran 26. Mevo Horon 27. Nahal Kalya 28. Mitzpe Shalem 29. Roah Zurim 30. Alon Shvut 31. Kfar Etzion 32. Neot Hakikar 33. Eln Hatzeva 34. Nahal Zofar 35. Faran 36. Nahal Ktura 37. Neviot 38. Ditzahav (Dahav). 39. Nahal Yam 40. Nahal Sina 41. Dilia 32. Sadot 45. Mityan 44. Kerem Shalom 46. Nahal Morag 46. Nahal Kfar Darom 47. Nahal Notzarim.

established, says Agmon, unless it can be made economically viable. The limiting factor is usually water. In the northern Sinai, he notes, there are a quarter of a million barren dunams which have never been cultivated but which could be turned into good farmland sufficient for 50 settlements if ever water became available.

# The Mahzor in Jewish art

The book which includes Rosh Hashana and Yom Kippur prayers has a prominent place in the history of Jewish religious art and includes some of the best examples of micography, miniature decorative lettering done by the Sofer (scribe)

By  
MICHAEL  
KANIEL

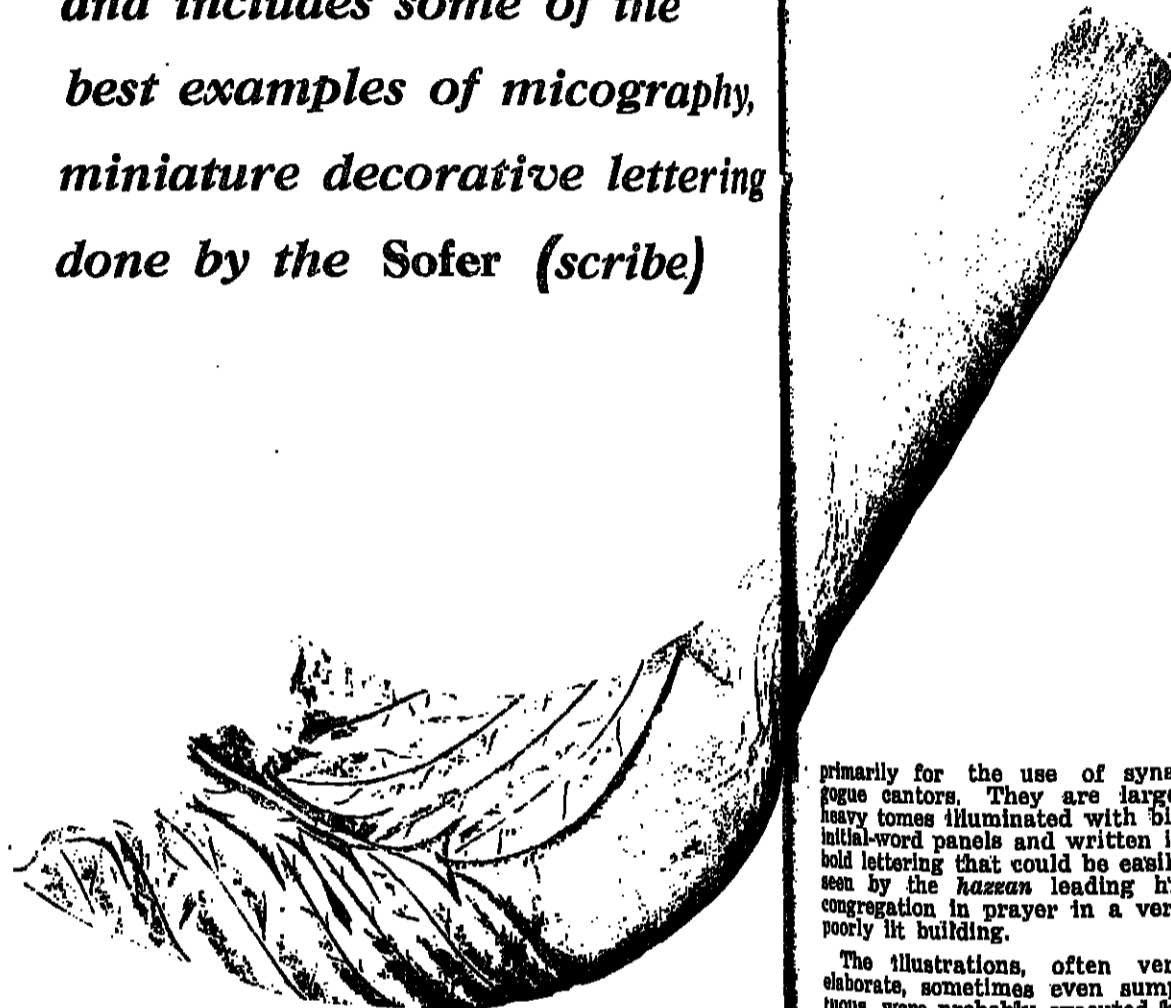


The shofar, made from a ram's horn, is sounded on both Rosh Hashana and Yom Kippur. Painting pictures on the shofar is forbidden, but it can — and often is — adorned with decorative carvings.

Ptah lanu shaar (open a gate for us), one of the final prayers on Yom Kippur, as it appears in the Mahzor Lipsia. From reproduction in the Kaniel Collection, Jerusalem.



Silver high holiday belt, bearing twin Cohasite hands raised for priestly blessing inside shield flanked by twin lions of Judah, Germany, 18th century.



primarily for the use of synagogue cantors. They are large, heavy tomes illuminated with big initial-word panels and written in bold lettering that could be easily seen by the hazzan leading his congregation in prayer in a very poorly lit building.

**THE Mahzor** — the book that people take to synagogue on Rosh Hashana and Yom Kippur and on the other Holy Days — represents a cosmism, the cumulative work of the Jewish people through the ages. It is not a book of laws, but a book of prayers, containing as it does the words of prophets, psalmists, Talmudic sages, religious philosophers, rabbis and inspired poets. It is not widely known, but that in the Middle Ages the pendulum of festival prayer liturgical poetry was illustrated by artists and architects, and that it serves as the most important signpost in the history of Jewish art.

It is difficult to fix the start of the illuminated Jewish religious books, but we know for certain that the practice was known by the 12th century, since Rabbi Ha-Hassid, who lived from 1217, protested against the practice. The most beautiful surviving manuscripts are Hebrew manuscripts of the first half of the 13th century, and the great period of illustration began later: the most beautiful illuminated Mahzorim extend over years or so, from the 13th to the middle of the 14th century.

Most of the examples appear to have been

elaborate, sometimes even sumptuous, were probably executed by Jewish artists and miniaturists, although there is no distinctive "Jewish" style. Medieval Hebrew illuminated manuscripts faithfully reflect the prevailing style of the area in which they were produced. Very often the artist was the scribe, the scribe who wrote the text, and one feature of Jewish ornamentation is the scribe's extensive use of micography — miniature decorative lettering. The scribe might also embellish his pages with text artistically written to form figures and geometric designs.

## Medieval Mahzorim

The very few medieval Mahzorim surviving are by no means isolated examples of Jewish ceremonial art: they represent a cross-section of the festival prayer books in use in German synagogues of the period. Among the most notable ones we still have are the "Worms Mahzor" (1272), the "Laud Mahzor" (c. 1300), the "Mahzor Lipsia" (or Leipzig c. 1300) and the "Tripartite Mahzor" (c. 1320).

The most lavishly illustrated of these, and undoubtedly one of the most outstanding among the surviving medieval Jewish manuscripts, is the "Mahzor Lipsia" in the Library of Leipzig University. This contains every important Sabbath and festival day in the Jewish calendar. A specially notable and curious feature is the distortion of the faces of the human figures depicted in the illustrations, by the addition of bird beaks.



High Holiday prayers in the synagogue, in this illustration from Mahzor Lipsia. Note bird-like appearance of heads of human figures. (Kaniel Collection).

tion of the faces of the human figures depicted in the illustrations, by the addition of bird beaks.

The many illustrations in this Mahzor offer an illuminating picture of the life and customs of the period. One example is the picture of a child being initiated into the study of the Tora by being given a honey-coated Hebrew Aleph-Bet to lick — graphic portrayal of the Psalmist's words that "the Lord's Tora is... sweeter than honey from the honeycomb."

## Egyptian 'knights'

A poignant commentary on Jewish life in the Middle Ages is the picture of the flight of the Israelites from Egypt, pursued by Egyptians who are depicted as Crusader knights in armour bearing swords and pennants and as traitor chargers.

Like the "Mahzor Lipsia," the "Worms Mahzor" also contains depictions of people whose heads are distorted. This, apparently the oldest surviving example of the genre, is among the treasures of the Jewish National and University Library in Jerusalem. The colophon of the scribe, Simha ben Jacob, states expressly that the Mahzor was written for the use of a synagogue hazzan.

The outsize "Laud Mahzor," in the Bodleian Library at Oxford, was obviously also written for a synagogue cantor. Colourful initial-word panels and the human figures are distorted by the substitution of heads of birds, dogs or dragons, or by having the faces left blank.

The "Tripartite Mahzor," whose three volumes are dispersed in different collections, is distinguished by miniatures in the French-German tradition, and large, decorative initial-word panels. Although only some of the men have their faces distorted the women in their manuscript are all depicted with bird or animal heads. The distortion of the human face by various devices, notably by the substitution of bird-beak for human features, is the common denominator of all these Mahzorim. The custom cannot be unrelated

to a specific contemporary Jewish attitude towards figurative art reflected in the Hebrew religious manuscripts of Southern Germany.

A notable example of these is the "Birds' Head Haggada" (c. 1300), which is in the Israel Museum in Jerusalem. It would seem that the device of substituting the heads of birds for those of humans was regarded at the time as an acceptable method of avoiding a contemporary halachic prohibition against making complete human figures in violation of the injunction of the Second Commandment: "Thou shalt not make unto thyself any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth."

In seeking the rabbinic authority for the decision that the human form could be depicted as long as it was either left incomplete or else distorted in some way, it is reasonable to assume that it was the great scholar Rabbi Meir of Rothenburg (1215-1283), known as the Maharam, the outstanding halachic authority and spiritual leader of 13th-century European Jewry.

## Animal figures

A brief but very significant halachic responsum by the Maharam states that he has been asked whether it is proper to decorate Mahzorim with figures of animals. He replies categorically that "it is certainly not nice (*byvada lo yafeh*) to do so, since when they look at these figures they divert their hearts from the Almighty; nevertheless, they do not fall under the prohibition of 'Thou shalt not make unto thee...'"

In other words, while Rabbi Meir could not condone the practice of illuminating Mahzorim with miniatures of animals, he could not forbid it either, as it was halachically permissible. The creation of a substantial number of illuminated Mahzorim executed throughout Rabbi Meir's main area of influence would tend to substantiate the hypothesis that

these were exempt from any halachic prohibition, although they were replete with depictions of human beings.

At least one Israeli authority, Dr. Bezalel Narkis, detects the strong influence of the Maharam in the text and illustrations of the "Mahzor Lipsia." He suggests that in medieval times the rabbis not only commissioned the manuscripts, but selected the illuminations.



Kol Nidre, painting by Weinles, Warsaw, 1906. Kaniel Collection, Jerusalem.

A further indication that the practice of distorting human heads can be traced to Rabbi Meir comes from the "Tripartite Mahzor" produced in southern Germany about 25 years after the Maharam's death, which, as we have said, also depicts human, bird or animal heads. The scribe, who may or may not have been of his way to emphasize in each of the three volumes of the Mahzor that Rabbi Meir was his teacher and includes a number of *piyyutim* (poems) composed by Rabbi Meir, an indication that he

believes his work to have been executed in accordance with the great man's principles.

In another responsum, Rabbi Meir refers to the opinion of a great sage of the previous century, Rabbi Ephraim ben Isaac of Eutzbach (Regensburg), who objects to depictions of heavenly bodies but permits depictions of animals, trees, and of the human form provided it is not complete. Significantly, he objects to depictions of "partau' adam," the human face.

According to this halachic interpretation, depictions of humans where the face is distorted beyond recognition or, by extension replaced by that of a bird or animal, would be acceptable, since depictions of birds and animals were permissible.

## Decline of illustration

After the 13th century, the practice of illuminating prayer books for the synagogue gradually fell into disuse. This may have been a reaction to a possible infiltration of the non-Jewish practice of the veneration of statues and icons. The revulsion against such a trend may well have led certain rabbis to proclaim more stringent halachic interpretations regarding figurative art in religious books.

A number of printed Mahzorim of the 16th and 17th centuries, executed in Italy and Holland, still carried attractive woodcuts, generally of biblical scenes or the signs of the Zodiac. The practice of illustrating prayer books, however, was generally discouraged and eventually disappeared altogether.

It is interesting to note that one 19th-century sage, Rabbi Haim Palaggi, deplored the fact in these words: "I am exceedingly wroth at the many people who expend so much money on expensive white clothing and do not care to buy attractive Mahzorim for Rosh Hashana and Yom Kippur, to fulfil the verse, 'This is my God and I will adorn Him'... For indeed an attractive prayer book is very effective in devotion."

# 20 YEARS OF GERMAN REPARATIONS

ON September 10, 1952, Israel and the German Federal Republic signed the so-called Luxembourg Treaty, under which the Federal Republic undertook to pay "shilumim" — reparations and restitution — to individual Jews and to the State of Israel, for the suffering and damage inflicted on individuals and on the Jewish People by Nazi Germany. The shilumim due to the State of Israel came to an end seven years ago, and in this time there have been the beginnings of attempts to evaluate this unique and controversial agreement.

Nicholas Balabkins, an economist at Lehigh University who was born in Latvia, offers us a detailed account of the Reparations Agreement and what has followed. The book is mainly a synthesis of what has already been published, but the 70 pages of footnotes at the end of the book are an indication of the impressive amount of research which went into gathering the material. Interviews with several of the personalities who were connected with the episode, such as Dr. Felix Shinnar and Messrs. David Horowitz and Hillel Dan in Israel, and Dr. Fritz Schaffer, who was Federal Finance Minister at the time, enliven the account.

In the first few chapters the author gives the general background to the agreement. In chapter one there is a brief summary of the history of anti-Semitism and the development of "Industrial Genocide" by the Nazis. The inclusion of such a chapter in a book which will be read not only by Jews is of vital importance.

The second chapter discusses the whole principle of reparations throughout history and the claims made by the Allies on defeated Germany after World War II — claims in which Israel's share was a token \$5 million.

One of the first questions which one asks in connection with reparations is whether the state concerned can pay. Germany's economic situation after the war was dismal. The British and Americans shipped \$1,500m. worth of relief food to Germany during the first three years of the occupation. Though a good deal of German industry remained intact, the Allies were dismantling a great deal, and limitations on production made sure that even if the population had been sufficiently fed to put in a full day's work there would not have been enough industrial work to go around.

When the U.S. launched the Marshall Plan, it was stipulated that Germany be included (she was to receive \$1,500m. in aid). Balabkins writes:

"Had the Cold War not divided Europe and the world into two hostile camps, it is probable that the victorious Allies might have proceeded to emasculate Germany economically. In such a case, a so-called 'Potsdam Germany' would have emerged by 1948 — a semi-pastoralized Potsdam-type Germany which would not have been able to generate any balance-of-payments surplus to pay the Jewish material claims... A Potsdam Germany would have been the triumph of those who stoked the fires of hatred and suspicion of Germany, but it would have done no service for those who suffered most from the biological warfare of the Nazi government: the Jews."

Dr. Ludwig Erhard, as Minister of Economics, put special emphasis on production for export even at the cost of unemployment. By the end of 1952 "West Germany was economically a going concern. The country was also on the way to near-sovereignty politically. However, political and economic recovery were incomplete without moral recovery... Bonn's ratification of the Luxembourg agreements of September, 1952 was the first step toward a better public image of the Federal Republic abroad. The meticulous and sincere implementation of

the 'conscience reparations' that was to follow would bring added respect to the Bonn government."

The next two problems discussed by Balabkins are the problem on the Jewish side whether or not to claim and the main reason for the decision to enter into negotiations: the monumental economic difficulties of the new State of Israel. Already in the Spring of 1940 the American Jewish Committee began to study the issue of restitution and compensation for European Jewry. The author enumerates all the proposals and memoranda which were prepared on the subject in many quarters while the war was going on. The disappointment with the Paris Reparations Conference and the unwillingness of the U.S. Government to impose on the Federal Republic an obligation to pay reparations to Israel forced the Israeli leaders to come into direct contact with Germany, "with all its emotional implications."

After Chancellor Adenauer delivered his address to the Bundestag on September 27, 1951 (which took three months to prepare) acknowledging German responsibility for the acts of the Nazi regime against the Jews and the Federal Republic's willingness to make amends for the material losses suffered by European Jewry, talks between Israel and the representatives of world Jewry with the Federal Republic were declared acceptable. Nevertheless, many Jewish circles and individuals continued to oppose both the contacts with the Germans and acceptance of "blood money." But, Balabkins notes: "Dr. Nahum Goldmann, the principal advocate of direct negotiations with Bonn, argued that since the Nazis had looted Jewish property, it would be immoral for the Jews not to claim it back."

Israel's economic situation during her first few years of existence was desperate, and it no doubt played a major role in the decision to accept reparations from Germany. Heavy military expenditure, enormous absorption and integration costs, and outlays for economic development had to be covered "somehow." Direct controls on the Israel economy only encouraged a flourishing black market. And on March 21, 1952 negotiations were begun with the Germans at Wassenaar, Holland. The negotiations "were marred by bitter controversy in Israel and Zionist circles all over the world, and by the hostility of the Arab states." The German delegation was led by Professor Franz Böhmer, the Israel delegation by Dr. Felix Shinnar and Dr. Glora Josephthal and the Conference on Jewish Material Claims Against Germany by Moses A. Leavitt and A.L. Blatnerman. The Jews asked for \$1,500m.

The Germans tried to tie the talks at Wassenaar to those taking place at the London Debt Conference, and opposed payments in gold or hard currency. The Israeli delegates refused to accept the negotiations between the two sets of negotiations but finally accepted the settlement by which two thirds of the reparations were transferred in the form of goods and services and one third came in the form of payments for Israel oil purchases in Britain.

When negotiations stalled, "President Truman and the U.S. High Commissioner in West Germany, John McCloy, and others...brought the negotiations back to the bargaining table in Wassenaar." (p. 131). Though at this point American pressure

David Ben-Gurion and Konrad Adenauer meet for the first time at the Waldorf-Astoria Hotel in New York in March, 1960.



was brought to bear, Balabkins does not believe that Adenauer's decision to pay reparations resulted from American pressure. He declares that it is his conviction that reconciliation with Israel was a deeply felt need for Adenauer. As a practicing Catholic and a highly self-disciplined Christian, he believed in God, sin, penitence, and atonement. The recent German past weighed heavily upon him and threatened the future. As a human being, Adenauer seems to have felt that the only way to escape feelings of guilt and worry about the future was through reparation... and firm resolution to avoid such sin in the future.

Balabkins probably is generally correct in his evaluation of Adenauer's motives, but his contention that Adenauer "set reconciliation with Israel and world Jewry as the most immediate and vital task of his government" is exaggerated.

It is worth while recalling here that although the agreement was considered vital by Adenauer himself, his party was divided and his cabinet — and the senior German civil servants and diplomats and the churches as well — were very mildly favourable; big business was opposed, and the press was divided. Only the Social Democrats were very favourable and the trade unions were mostly favourable. (In this connection see "German Rejoins the Powers" by Karl Deutsch and Lewis Edinger, Stanford University Press, 1959.)

Four agreements were signed at Luxembourg — one committing West Germany to pay the State of Israel DM3,450m.; the second between the Federal Republic and the Claims Conference committing Germany to pay compensation to Jewish individuals who had been victims of Nazi persecution; the third, also concerning the Claims Conference, to pay DM 450m. for the rehabilitation of victims of the Nazis outside of Israel; and the fourth, in which Israel undertook to refund to Germans the value of secular property, mostly that of the Templers, in Israel.

Though called a "reparations agreement," the Luxembourg Treaty was unique and unlike the "usual" reparations demanded by victors from defeated states. This agreement was not based on any existing legal obligation on Germany's part to pay or to recognize Israel as the claimant for those millions who perished without leaving any heirs. And "to the Jews, the Shilumim Agreement and the Indemnification Law of 1953 meant that for the first time in two thousand years they had received material compensation for injuries inflicted upon them."

Once the agreement was signed the question arose how Israel should use the sum of DM3,450m. There was a great temptation to spend at least part of it to cover immediate expenses, but Hillel Dan, who was the first head of the Shilumim Corporation in Israel, believed that the money should go into "basic development." Balabkins writes that

"wanted to increase rapidly and substantially the country's electrical generating capacity, to modernize and develop Israel's railroads, to expand the ports of Haifa and Jaffa, to increase the irrigated area, and to accelerate the exploitation of the minerals of the Negev desert."

Nevertheless, DM1,050m. were paid in pounds sterling as payment for oil imports — an arrangement for which Dr. Felix Shinnar deserved most of the credit.

The most controversial decision, based mostly on security arguments but also on prestige, concerned the use of one fourth of all shilumim funds spent on goods and services for 59 ships valued DM585m. According to Balabkins, one reason for the "acquisition" of so many ships so burdensome to the Israeli treasury had been the lack of

other proper investment projects in the early 1950s."

DM223m. went for the expansion of the generating capacity of the electricity industry and extension of the transmission and distribution network. Balabkins points out that since "one third of the imported oil was used to generate electricity, and shilumim paid for 28 per cent of all oil imports, the total outlay on this complementary purchase amounted to DM1,273m."

Development of the Israel railways was another controversial item which took more than DM50m., and though "without an adequate transportation system, economic development is virtually impossible," the Israel railways — like most of the new ships acquired — have been running at growing losses.

DM 25m. were spent on modernizing the country's communications networks, while DM14m. were spent on improving Haifa port, raising it from grade 4 to grade 2.

The Dead Sea Works, the Timna Copper Works and Negev Phosphates absorbed DM72m. All told besides the oil purchases, DM819m. were spent on raw materials. "While the shilumim raw materials imports lacked the spectacularity of Israel's development projects they helped to alleviate some of the metabolic disorders of the economy caused by foreign-exchange shortages."

A further DM316m. were spent on textile machinery, chemical equipment, motors, metal-working machinery, cranes, pumps, equipment for sugar producing factories, and office and construction equipment. "Steel Town" built near Acre was another one of the controversial projects which were justified on strategic and political grounds despite its being a heavy money-loser. Balabkins says:

"In sum, shilumim made spectacular additions to the country's material infrastructure."

In Germany the shilumim agreement significantly affected only selected German industries, in particular the ship-building industry, but the sum of DM2,050m. spent on Israel orders for goods in Germany "across a busy decade for West Germany... was minuscule indeed, and its economic impact small." And shilumim constituted a very small percentage of the DM289,000m. paid by the Federal Republic for the consequences of the lost war between 1945 and 1952.

The political effect of the shilumim agreement on West Germany has been more significant, though her relations with Israel will not be "normal" for a long time to come. When the World Jewish Congress organized a meeting of German and Jewish intellectuals in August, 1956, Dr. Goldman, Chairman of the WJC, was admonished by a member of the Jewish Agency Executive: "It is still too early to talk to the Germans!" The manner in which Germany helped Israel in the Six Day War, however, did a great deal to convince many Israelis that it might be time to reconsider their blanket boycott of any contact of any sort with any German.

All this helped to undermine West Germany's relations with the Arabs.

Germany's "moral comeback" in the Western world as a whole was certainly aided by the Reparations Agreement, but, Balabkins writes, "the shilumim policy meant a deliberate destruction of Arab goodwill."

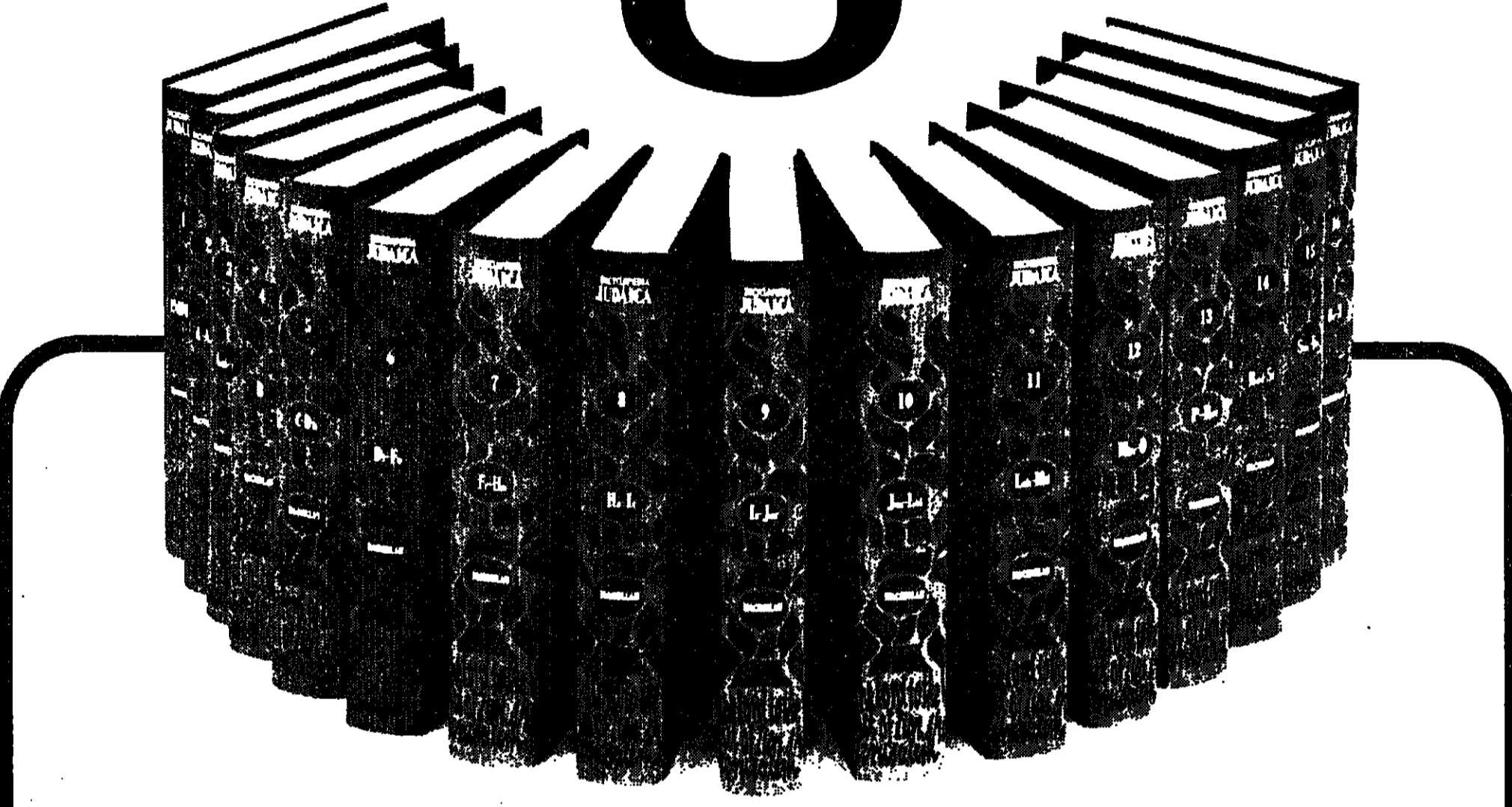
The German Democratic Republic (East Germany) is another matter. When, at the beginning of 1951 Israel requested the support of the four wartime Allies for reparations from Germany, the "government of the Soviet Union did not even reply to the position it has maintained up to the present day." And East Germany, unlike the Federal Republic, rejects the concept that it is a successor of the Third Reich; on the contrary, it claims to be a new creation and consequently denies all responsibility for the misdeeds of the Nazi regime. Balabkins explains this mostly on ideological grounds, at which he sneers somewhat. But if one bears in mind that East Germany paid much more heavily — mainly to Russia — than the Federal Republic at the time — also good economic reasons for refusing to assume any additional obligations, particularly to a "bourgeois" state which refuses to recognize the existence of the "socialist" German State. Also, since the Communist states do not pay compensation to private persons for property which has been nationalized, why make an exception for the Jews? But in the special case of the Jews, East Germany might have improved its image if it had undertaken to make at least token amends.

The last chapter of the book is disappointing — and irrelevant. Though the evaluation of the effects of shilumim in Israel is fair, Balabkins uses the occasion to speak of Israel's nuclear capacity, quoting "Der Spiegel" to prove that Israel has six atom bombs, and quoting "The Jerusalem Post" to the effect that "Israel will not be the first to introduce nuclear weapons into the Middle East."

The final note is entirely beside the point. Here Balabkins states that "when peace in the Middle East finally comes, Israel will not be able to escape the structures of smallness and it will have to pay attention to the time-tested economic verities which for a variety of reasons it has disregarded in the past." It is particularly irrelevant in view of the fact that Balabkins does not even enumerate some of the other economic effects of peace in the Middle East, such as an enormous market for certain Israeli goods, reduced defence expenditure, and the end of the Arab boycott.

The book as a whole, and especially certain selected chapters, will make useful reading to students of international relations theory, the Israel and German economies, and German-Israel relations. The lay reader will also find the book readable and edifying. Since the author has based himself on almost everything that has been written so far on the subject of shilumim, and has written unemotionally — though he does not neglect emotional problems — the facts in the book are reliable.

Dr. Rolof is Lecturer in International Relations at the Hebrew University.



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## אנציקלופדיה וודאיקה ENCYCLOPAEDIA JUDAICA

# Who was Janusz Korczak?

By MOSHE KOHN

**DO** you know who Janusz Korczak was? According to the citation of the German Booksellers and Publishers Association, in awarding him (posthumously) this year's annual Frankfurt Book Fair Peace Prize (on October 1) he was a "Pole (who) from 1907 directed a Jewish orphanage in Warsaw (and) lived and died with the children entrusted to him in the Warsaw Ghetto, on the deathmarch in Treblinka" 30 years ago last month.

Well, this being so — Janusz Korczak having been this kind of noble Pole — it is only fitting that the prize, carrying a cash award of 10,000 marks, should be given to a representative of the Korczak Committee in Warsaw. And who should accept the prize in behalf of the Korczak Committee but another good Pole named Stanislaw Rogalski?

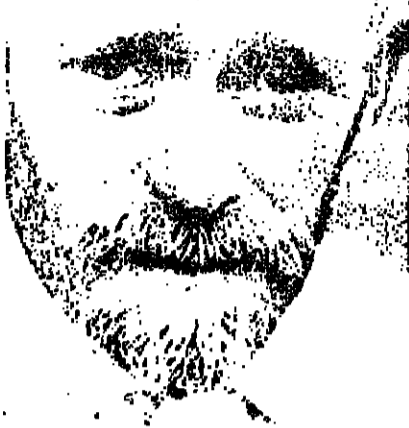
How do we know he is a good and noble Pole? It seems that once upon a time, for reasons that we shall soon see, the Korczak Committee had a few Jewish members. It also had a Jewish secretary, Mrs. Ella Friedman, who settled in Israel three years ago. Now when, following the events in the Middle East and in certain countries of Eastern Europe in 1907-08, Poland — among others — decided to purge her national life of certain undesirable elements, Stanislaw Rogalski was appointed to run the affairs of the Korczak Committee. And how does one Polonize a committee that exists to honour the memory of "the Pole Janusz Korczak"? As Rogalski put it then: "It doesn't stand to reason that a Jewess named Friedman should be a member of a committee that bears the name of the Pole Janusz Korczak. "The Pole Janusz Korczak" — exactly the opening words of the Peace Prize Citation of the German Booksellers Association.

## Pen-name

The only hitch in all this is that "Janusz Korczak" was only the pen-name of the Jew (and Zionist, who twice visited Eretz Yisrael) Dr. Henryk Goldszmidt — of which there is not a word in the citation, or in the press release (in German and Hebrew) of the West German Embassy in Tel Aviv, issued in May, announcing the award. Although it does come out in the background sheet on Korczak-Goldszmidt and the brief appreciation of him issued by the German Booksellers Association, which I was sent by the German Embassy after requesting additional information about the award — when it was to be made and who was to accept it in Korczak's name.

Now I wonder why the award citation speaks of Goldszmidt-Korczak as a "Pole" who died what he did and died the way he did. The chances were very slim for just a plain Pole to die in the circumstances that Korczak did, and I haven't heard of any who did die in just that way. In a conversation with a German here, I asked him why he thought the citation had been worded the way it was instead of saying, for example, "the Polish Jew." He said the people responsible probably thought that Korczak's Jewishness was well known or obvious, and furthermore, that explicit mention of his Jewishness would probably be offensive to "even more people." Offensive to whom? To whom is "Jew" an offensive word except to those who caused Korczak and his wards to die the way they did and to the bosses, colleagues and henchmen of Stanislaw Rogalski? Or is it possible that the likes of these constitute a majority in the world?

But I doubt that, as the Israel Korczak Committee charged at a press conference in Tel Aviv (reported here on August 27), the deed reported here on August 27, the deed to hail Korczak as merely a noble Pole or to honour his memory



JANUSZ KORCZAK (1878-1942)

through an anti-Semitic representative of an anti-Semitic government was a calculated decision connected with the present West German Government's Ostpolitik. Just as I doubt that the numerous politically tinged Nobel Literature Prizes were part of a calculated plan by the Swedish Academy acting alone or in cahoots with whatever international power bloc the Academy happened to favour at a particular moment.

# Heroic spirit of Dr. Korczak

December, 1942

**THE** Jewish educators perished at their posts. From the news arriving from the country they knew very well what had been done to the orphans in the orphanages everywhere. These institutions were always the first to come under fire. This, however, did not hinder the pedagogical personnel and the technical staff of these institutions from remaining at their posts until the last moment, when the "action" reached their institutions... Heroic spirit of Dr. Korczak, Kohnsiki, Janowski (Dzielnia street 87). They did not want to abandon the children of their orphanage. Korczak created such an atmosphere that all the leaders felt they had to go to the Umschlagplatz. There were leaders of orphanages who knew what was awaiting them at the Umschlagplatz, but they felt that they could not abandon the children at such an hour, and they went together with them to death...

Wednesday, August 12, 1948

**T**ODAY Korczak's orphanage is to be "evacuated"... Korczak himself may remain, physicians are needed. They are not marked for deportation (for the time being; later physicians also were deported), and the *Widernet* has still the power to protect, for as a matter of fact, it has protected him. Thus, he is safe. But Korczak refuses to stay behind. He will not abandon "his" children, he will go with them. And so a long line is formed in the front of the orphanage on Stiska Street. A long procession, children, small, tiny, rather precocious, emaciated, weak, shriveled and shrunk. They carry shabby packages, some have schoolbooks, notebooks under their arms. No one is crying. Slowly they go down the steps, line up in rows, in perfect order and discipline, as usual. Their little eyes are turned towards the "doctor," Korczak Committee charged at a press conference in Tel Aviv (reported here on August 27), the deed reported here on August 27, the deed to hail Korczak as merely a noble Pole or to honour his memory

they are not abandoned.

# The ram in the thicket



A central theme of Rosh Hashana — which has become a leit-motiv of Jewish history — is the story of the Patriarch Abraham's binding of his son Isaac for sacrifice related in Genesis 22 (which is the main Torah reading of the Holy Day). We read, however, that in the end an Angel of God told Abraham that God did not wish the sacrifice of Isaac, and "Abraham looked up and saw a ram caught by its horns in a thicket" and he sacrificed the ram instead. Above is a picture of a 5,000-year-old Sumerian masterpiece in gold, shell and lapis-lazuli depicting a similar scene. It was unearthed at Ur, Abraham's native city, by O. Leonard Woolley, who headed an expedition sponsored by the British Museum and the University of Pennsylvania Museum.

But this kind of "political" decision need not be calculated, and it need not be plotted out in advance in a conspiracy of prize committees with representatives of governments. Members of prize committees do not live in a vacuum, and unconsciously, at least, they are influenced by prevailing moods. And this time, too, the prize committee probably was, in all innocence, thus influenced to the extent even of deciding that, for some mysterious reason, the memory of the Jewish neurologist, educator and author Henryk Goldszmidt (who wrote under the name of Janusz Korczak), who perished in or on the way to the Treblinka death camp 30 years ago because he was a Jew, should be honoured by handing the 1972 Annual Frankfurt Book Fair Peace Prize to the anti-Semitic representative of the *Judenverein* Korczak Committee of Warsaw — capital of a country which, since 1967-68, has become a symbol of the concept of "anti-Semitism without Jews."

Incidentally, those of you who read Hebrew will do yourselves, your children and all of Jewish and human society a favour if you will buy and read *MIN HAGETO* by Janusz Korczak's diary, just published by Haldibutts Hame'uhad on behalf of the Beit Lohanel Hageto, as well as his *KETAVIM PEDAGOGIIM* (Pedagogical Writings), by the same publisher. All of his writings — including his children's stories — are being prepared for publication in the next two years.

Dr. Korczak bustles himself with the children with a sober earnestness. He buttons the coat of one child, ties up a package of another, or straightens the cap of a third. Then he wipes off a tear which is rolling down the thin little face of a child. Then the procession starts out. It is starting out for a trip from which — everybody feels it — one never comes back. All these young, budding lives, innocent souls... all marching quietly and orderly to the place of their untimely doom.

**ONE** day, it was around August 10 or 15, I interrupted my work for a while and went for a walk. Passing through the Gesia street, I quite unexpectedly became the witness of Janusz Korczak and his orphans marching out of the ghetto...

Only the children were marked for deportation, he himself was not supposed to share their fate. And it took him great pains to persuade the Germans to let him go with the children... The column was led by an SS man, who, like most of the Germans, liked children, even those whom he was shortly going to kill. Particularly by he seemed to be fond of a 12-year-old violinist, who carried his instrument under his arms. He ordered him to take his place at the head of the column and to start playing — and so they marched. When I met the procession on Gesia street, all the children were slinging together, with beaming faces, while the little violinist was playing. Korczak marched with two of the youngest children in his arms. Their faces were also smiling, apparently he had been telling them funny stories...

The above three extracts are, consecutively, from Emmanuel Ringelblum's "Notes from the Warsaw Ghetto" (Yiddish), Hillel Soliman's "Warsaw Ghetto Diary" (Yiddish and Hebrew), and Wajszlaw Szpilman's "The Death of a City" (Polish). English version from "Martyrs and Fighters: The Role of the Warsaw Ghetto," edited by Philip Friedman, N.Y., Praeger, 1954.

# JUDAISM FOR TODAY

Applying science to the control of war

UNTIL less than two centuries ago, Jewish life was synonymous with tradition. It was only with the advent of the Emancipation, when the Jews received civil rights and began to live simultaneously in a Jewish and non-Jewish environment, that tradition no longer filled our entire life-pattern. Since that time, tradition — formerly accepted unquestioningly — has come under meticulous examination and a variety of suggestions has been made concerning its relevance and applicability to modern life. In this important new study by Natan Rotenstreich, Professor of Philosophy at the Hebrew University, these suggestions are described and examined, and an attempt is made to define the role of tradition in Jewish thought today. This volume is the third in the Contemporary Jewish Civilization Series edited by Prof. Moshe Davis, head of the Hebrew University's Institute of Contemporary Jewry.

## TRADITION AND REALITY:

The Impact of History on Modern Jewish Thought, by Natan Rotenstreich, N.Y., Random House. xii + 130 pp. \$1.95.

Reviewed by Geoffrey Wigoder



Natan Rotenstreich — "the basic ideas of tradition"

Prof. Rotenstreich is referring to tradition in its broadest meaning — the totality of life as shaped and handed down from generation to generation. In previous ages there was no tension between tradition and revelation — the two were regarded as a unity. The religious character of the historical Jewish experience demanded that tradition be observed with binding constancy. There was no room for independent formulation — only for commentary on and elaboration of a given body of truth.

The core of the modern crisis lies in the 19th-century emergence of a historical consciousness among Jews and the application of that consciousness to their own tradition. Some Jews refused to be bound to tradition on historical grounds — they would not recognize the Jews as an ethnic entity. Others saw tradition as historical — a part of the evolution of the Jewish People. But this process of secularization required a boundary or a counterweight lest the baby be thrown out with the bathwater. And so Jewish thinkers and scholars over the past 150 years have grappled with the problem of the extent to which tradition has or can have relevance in the new circumstances. If tradition is no longer the sole imperative, its role must be redefined so as to ensure its remaining a continuing factor.

Prof. Rotenstreich devotes a considerable part of his book to examining the various approaches and suggested solutions. The Science of Judaism school, Nahman Krochmal, Heinrich Graetz, Simon Dubnow, Ahad Ha'am, Haim Nahman Elias — each in a different way gave expression to the erosion of traditional Jewish consciousness and each is carefully analysed from this aspect. Various solutions have been proposed. One is modern Orthodoxy. According to Samson Raphael Hirsch, the Jews were exempt from the historical process because the religious truth imparted to them preceded that process — a viewpoint that obviously presents problems to the modern mind.

Reform (and, later, Conservative) Judaism acknowledged historical changes but sought to establish limits. For Reform, there is a Prophetic core to change. Conservative Judaism has tried to establish a Jewish corpus — for example, the preservation of a synagogue tradition. A commandment may be honoured for its antiquity or because it has been a cohesive factor in Jewish life (what Mordecai Kaplan calls the "sancta"). Then there have been non-religious solutions, ranging from Zionism to Yiddishism, which seek the preservation of the Jewish People as an ethnic historical entity. These do not regard tradition as the norm but stress the ties to Jewish history. These non-religious movements select different aspects

of the land, the language, etc. — with which to identify.

And now Prof. Rotenstreich grapples with the fundamental problem that he is posing: Is there room in the modern world for a spiritual heritage that is consciously separate? Are there basic assumptions in Judaism which bear on problems today? After all, any attachment to tradition inevitably has an element of conservatism — but should the Jew seek to preserve Judaism as the creation of a venerated past or by appreciation of its content? Here it must be understood that what we call Jewish tradition is based not on the Biblical but on the Rabbinic formulation — on halacha. The modern Jew, however, will not adhere to Judaism because of its antiquity but because he perceives the values of its ideas. He will subscribe to norms only according to his intelligence. And this requires a contemporary formulation in the light of its basic principles.

Allied to all this is the overall problem of religion in the world today. The challenge of science to Jewish thought is no different from that to religious thought in general. And again a basic question — can we decide in favour of Jewish religious thought and tradition only after approving the religious approach in general or is there something special which Judaism can offer?

## Science and the state

The challenge for Jews is particularly acute because it is tradition that has preserved the historical continuity of the Jews — so that an attack on tradition means for Jews not only a religious peril but also a historical significance. Science and state, writes Prof. Rotenstreich, today foster a non-traditional lifestyle. But the moral content of Judaism could be of use in evaluating science and technology. He feels that science and tradition are not mutually exclusive, and there is the possibility of a complementary relationship, although not of complete harmony. And in answer to those who maintain that the significant parts of Jewish tradition have anyway been absorbed into Western tradition, he asks two questions: Is all Jewish tradition to be found in Western culture or only parts of it? And have not those parts taken over been significantly changed as a result of their absorption into an alien culture?

He concludes that if we are to retain the conceptual world of Judaism, we must return to the basic ideas of the tradition. The nucleus is the concept of man as subject to divine judgment in his relation to God the creator who is judge of the universe (although this may be interpreted in different ways, some of which may not sound as all religious). He feels that the progressive erosion of tradition in Judaism has reached its end and there can only be a return to primary concepts. It is now up to Judaism to reformulate some of the basic notions of the world outlook expressed in the Jewish sources.

WAR AND THE HUMAN RACE, Edited by Maurice N. Walsh. Amsterdam, Elsevier, 85 pp.

Reviewed by George Levinrew

**THE** Human Race is headed for destruction unless... This is a frightening picture of war's desolation in the present volume, truction. In the Telping Rebellion which contains the proceedings of an interdisciplinary conference on the causes of war held at the University of California in Los Angeles in 1968. Papers were presented by a biologist, a physicist, a political scientist, a biologist, an anthropologist, a historian, a psychologist, and a journalist. They consider the emotional factors which control the plague of war. Professor Bernard Brodie, the political scientist, outlines the various theories of the causation of war: economic, psychological, political, and historical. He indicates that there is no generally acceptable theory. Prof. Herbert Frieiman, the biologist, emphasizes the wide gap between human and animal aggression. Man can understand and judge his own actions, and this the animal cannot do. Man passes on his learning and skills, and "his increasing use of energy and power outside himself... brings himself to the very rim of total destruction." Prof. John Kennedy, the anthropologist, describes how animals kill man murderers. He considers war to be psychopathological. Prof. Jax

the combat infantryman. Prof. Maurice Walsh, the psychologist, stresses the need to consider the emotional factors which function largely at the unconscious level. He cites the analogy with the leecher, pointing out that in the human being the conscious represents only a small portion while "most psychic activity goes on beneath the level of consciousness." Along with the unconscious motives which produce recurrent mass homicide is the recurrent rise of pathological charismatic government leaders as Stalin, Mussolini, Napoleon, Alexander the Great, Truman, Hitler. He attributes serious psychiatric illnesses to them. Prof. Walsh expresses the hope for an effective world union of governments with a world police force. He also urges that there be "massive and continuing multi-disciplinary research projects" on the cause of war.



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# Reb Avrum the shofar-blower

a story  
By YEHUDA SHULEWITZ

MANY years ago, in the little Polish town of L., there lived a shofar-blower whose fame had spread far and wide. Now as everyone knows, on the holy New Year's Day most shofar-blowers will at times encounter a bad moment, when their talent seems to desert them, and in spite of all their frantic exertions and silent petitions, the sound they produce strongly resembles the wheezing of an old goat. But not Reb Avrum. His performances were singularly free of such flaws: whenever he filled his cheeks with air and pressed the ram's horn to his lips, the result was invariably a mighty blast that made the walls tremble and conjured up visions of Elijah announcing the advent of the Messiah. In short, there was no one who could excel Reb Avrum in this time-honoured and fiercely competitive art.

Now, what kind of story can be told about a shofar-blower? Obviously only one: about a time when, instead of producing his usual ear-shattering blasts, Reb Avrum, too, found that his great gift had suddenly — well, suppose we let the story unfold itself from beginning to end.

Reb Avrum had another calling besides shofar-blowing. He was — as he himself would put it — a merchant prince; that is, he ran a shop that catered to the good, pious housewives of the town, supplying them with such wares as towels, fish-scrappers, and unbreakable dishes for temperamental husbands.

Two weeks before Rosh Hashana he was honoured by a visit — one he was to remember the rest of his days. Into his shop there strutted a short, bony man with a stubby growth of beard and cocky demeanour and clad in the oddest assortment of patched-up garments imaginable. Reb Avrum could not suppress a grin.

## Motke the beggar

"Motke the beggar! Sholem alechem!" he called out heartily, waving a pudgy hand toward his townsman. "It's a long time since you've been in my store. What brings you around so soon?"

If there was a trace of irony in Reb Avrum's greeting, Motke did not seem to notice it. "I've come to grant you a favour," he shot back jauntily.

"A favour? You grant me a favour?" Reb Avrum's belly bobbed up and down as a peal of laughter burst from his thick lips. "Is the world standing upside down today?" he managed to ask between guffaws.

"Reb Avrum, I have come to assure you prosperity for the New Year," was the unflinching reply.

Reb Avrum cocked an inquisitive eye at Motke. "Is that so? And how are you, a poor beggar, going to assure me prosperity?" he asked somewhat haughtily.

"By offering you the opportunity of giving me alms."

"Alms!"

"Yes, alms. It is written: 'He that giveth unto the poor shall not lack.'"

"Oh, so that's it," Reb Avrum muttered, his suspicions confirmed. "Well, now..."

"Reb Avrum, it's only your welfare I'm thinking about," Motke hastily explained.

Reb Avrum did not appear to be overimpressed by Motke's magnanimity — or even particularly grateful for it. "Motke," he said in a strictly business tone, "I have a better idea. I'm going to let you earn some rubles."

If Reb Avrum thought this offer would delight Motke, he was mistaken. "Earn, did you say?" the latter exclaimed, a sour look flickering across his face. "I don't like the smell of that word."

"But a man like you, with the strong arms of an ox, shouldn't go around begging."

"So what would you have me do — out off my arms for the sake of a few miserable rubles?"

"No, just put them to good use. My store has to be cleaned up for the holiday, and you're just the man for the job."

But Motke was not at all convinced. Drawing himself up full height, he declared that it was beneath his dignity to perform such menial labour.

"All right, suit yourself," Reb Avrum said with a tone of finality. "Only, no work, no alms." And with that he turned away from his intended benefactor.

Motke was taken aback by this ultimatum. After mulling it over for a moment or so, he started to formulate a testy reply, but the words died on his lips.

"To such depths am I cast," he murmured, "I, a man of high professional standing — degraded! A black Rosh Hashana this will be for me."

Reluctantly and with a curious sense of foreboding, Motke the beggar finally agreed to Reb Avrum's terms.

Next morning he assumed his new responsibilities not with a very cheerful countenance, it should be mentioned, Reb Avrum explained what had to be done.

"You start by dusting the shelves," he said. "First, take everything down, one shelf at a time. But I want to warn you about the set of crystal on the

top shelf over there," he said, pointing to a section along the back wall. "It's very valuable crystal. Eleven rubles I paid for it — no less."

"Eleven rubles!" Motke exclaimed, whistling between his few remaining teeth. "That's a lot of money!"

"That's right, it is," Reb Avrum confirmed with a resolute thrust of his chin. "And if you drop it, heaven forbid, you'll have to give me alms."

Thus armed with instructions and duly forewarned, Motke embarked upon his new career. He proceeded slowly from shelf to shelf without trouble — or mishap. At exactly seven minutes past noon he reached the dreaded shelf along the back wall. There stood the crystal in its box — challenging Motke, taunting him to touch it. With trembling fingers, he picked up the box. He began to descend the ladder, slowly, carefully — when all of a sudden the box slipped from his frenzied grasp and went hurtling to the floor with a resounding smash.

Reb Avrum's reaction, as might have been expected, was immediate and not exactly pleasant. The customer he was waiting on at the time reported that he stiffened so perceptibly that for a second or two he seemed to be suspended in mid-air.

"Practise well, Reb Avrum," he said, strolling over toward the desk. "The whole town will be waiting to hear the mighty blasts from your shofar."

"And why only the town?" replied Reb Avrum with a confident smile. "When Reb Avrum blows the shofar, even the angels stop to listen."

And with this observation he carefully wrapped the shofar in a satin cloth and carried it home. He ate the hearty supper which his wife Rivka had prepared for him. Thus, properly fortified for the test, he went into the living room and removed the shofar from its wrapping. He tapped it several times in fond admiration. He inhaled deeply, filling his lungs with air. He put the shofar to his lips but — God in heaven! — what a sound came forth: instead of a loud blast, a weak, thin wail!

Reb Avrum was aghast. The blood drained from his face. Could it be that he, Avrum, had produced such a sound? No, it couldn't possibly be; he must be imagining things. He brought the shofar to his lips again, but his hands were not as steady as before and beads of cold sweat glistened on his forehead. "And when he blew the shofar, it emitted the same peculiar sound."

"Avrum!" Rivka called out from the kitchen. "What was that noise I heard? Is the dog in the house again?"

"Dog!" Reb Avrum snapped impatiently. "What are you talking about?"

"Now Avrum, don't get excited," said Rivka, coming to investigate. "Just open the door and the dog will go out."

"What kind of a wife have I chained myself to?" said Reb Avrum with an anguished scowl. "She stands there and raves about dogs."

"Don't shout like a maniac! Tell me, what happened?"

"The shofar..." he began.

"What about the shofar?" Rivka cut in.

"For the first time in my life — For the first time in my life I have failed — I, the famous shofar-blower..."

"So that's the funny noise I heard. So what if it didn't blow right? It's only practice."

"Practice, she says! I, the great..."

"Try again," said Rivka firmly.

And Reb Avrum did try again. But with no better results.

"You see! — I'm cursed, I'm undone," he muttered dejectedly.

"That did sound bad," she agreed. "Better it was a dog in the house."

"And thus it went all evening long. Not one clear blast came from Reb Avrum's shofar. He was frantic.

It was a different merchant prince who greeted his customers the following day.

"Reb Avrum, what have you given me?" asked Mrs. Schwartz with a look of surprise.

"What you asked for — a soup bowl," Reb Avrum replied humbly.

"Since when do soup bowls have handles?" she said.

Reb Avrum lowered his gaze to the drinking cup on the counter.

"Reb Avrum! What's the matter? You look sick."

"I'm afraid I am," he wretchedly admitted.

(Continued on page 28)



The shofar-blower — from a plaque by Boris Sotatz.

mory. "Monday? Monday at noon? Oh yes, at that time the pangs of hunger began to afflict me."

"At that time you broke my crystal," Reb Avrum gruffly corrected him.

"Crystal? I broke your crystal, you say?"

"Yes, you broke my crystal. Do you know how much I paid for that crystal?"

"I haven't the faintest idea," said Motke with a shrug of his shoulders.

"Eleven rubles I paid," Reb Avrum replied, emphasizing each word.

"You were cheated!" was Motke's hasty comment.

"And so you get one ruble!"

This decision, announced in strident accents and accompanied by a glowering mien, put an end to the matter — at least as far as Reb Avrum was concerned. But not, of course, for Motke. He tried to ward off the evil decree, but to no avail. Reb Avrum would not budge.

It was not a very chipper Motke who walked out of the store. But Reb Avrum had no time to worry about him; he was much too busy for that. Business was humming, judging by the number of housewives who filled his emporium with their animated chatter and vigorous haggling.

And for another reason as well: the time had come for him to start rehearsing for his great annual role. It was with undisguised relish that this virtuoso of the shofar walked over to the reader's desk in the synagogue that very evening and withdrew from the drawer a curved, slender ram's horn. He fingered it lovingly, his eyes glowing with pride. But it was not only Reb Avrum to whom this signalled an auspicious occasion. Reb Avrum was echoing the sentiments of the entire community when he wished him luck.

"Practise well, Reb Avrum," he said, strolling over toward the desk. "The whole town will be waiting to hear the mighty blasts from your shofar."

"And why only the town?" replied Reb Avrum with a confident smile. "When Reb Avrum blows the shofar, even the angels stop to listen."

## A wail of a shofar

And with this observation he carefully wrapped the shofar in a satin cloth and carried it home. He ate the hearty supper which his wife Rivka had prepared for him. Thus, properly fortified for the test, he went into the living room and removed the shofar from its wrapping. He tapped it several times in fond admiration. He inhaled deeply, filling his lungs with air. He put the shofar to his lips but — God in heaven! — what a sound came forth: instead of a loud blast, a weak, thin wail!

Reb Avrum was aghast. The blood drained from his face. Could it be that he, Avrum, had produced such a sound? No, it couldn't possibly be; he must be imagining things. He brought the shofar to his lips again, but his hands were not as steady as before and beads of cold sweat glistened on his forehead. "And when he blew the shofar, it emitted the same peculiar sound."

"Avrum!" Rivka called out from the kitchen. "What was that noise I heard? Is the dog in the house again?"

"Dog!" Reb Avrum snapped impatiently. "What are you talking about?"

"Now Avrum, don't get excited," said Rivka, coming to investigate. "Just open the door and the dog will go out."

"What kind of a wife have I chained myself to?" said Reb Avrum with an anguished scowl. "She stands there and raves about dogs."

"Don't shout like a maniac! Tell me, what happened?"

"The shofar..." he began.

"What about the shofar?" Rivka cut in.

"For the first time in my life — For the first time in my life I have failed — I, the famous shofar-blower..."

"So that's the funny noise I heard. So what if it didn't blow right? It's only practice."

"Practice, she says! I, the great..."

"Try again," said Rivka firmly.

And Reb Avrum did try again. But with no better results.

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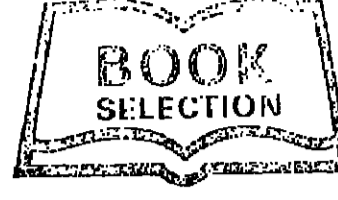
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(Continued on page 28)



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"You can't be! Not Reb Avrum, our shofar-blower."

That evening Reb Avrum, hoping that his bad luck was ended, tried his shofar again, but with no different results. His desperation mounted, and he even confessed to Rivka how worried he was. It was just as well he did, for all day long she had been turning the matter over in her mind and had decided what advice to render.

"Avrum, why don't you try using the headle's shofar? He's been blowing it during the whole month of Elul and you know it works all right."

"The headle's shofar?" he snorted. "Not on your life!"

"But why not?"

"For eleven years I have blown my own shofar!"

"Maybe it only needs a good cleaning?" she suggested.

"A cleaning?" Reb Avrum's face lit up. "Now why didn't I think of that? Go bring me some vinegar."

Rivka hastened to the kitchen and returned with a bottle of vinegar. The contents were immediately applied to the ailing shofar. Reb Avrum, sure his troubles were over, brought the instrument to his lips. But it emitted the same pitiful sound as before.

"You heard, Rivka?" he uttered in tones more anguished than ever.

"It sounded like a dying rooster," she sorrowfully admitted, seeing that her suggestion had not worked.

She had another suggestion — an eggnog to clear and strengthen his voice. But alas, this too failed.

### Pall of gloom

A pall of gloom descended on Reb Avrum's household. A happy New Year indeed! And it was only five days off. Five days until all the Jews of the town would assemble to render accounting to the Almighty. Five days until the shofar would sound to signal the awe-inspiring significance of this holy Day of Judgment. Reb Avrum was faced with the greatest crisis of his life. And he did not even have the slightest idea what was causing all the trouble.

"What could be the matter with you?" his wife asked, just as desperate as he.

"I'm cursed, I tell you." This was accompanied by such a woebegone look that even Rivka was moved.

"But why should you be cursed? Did you, Heaven forbid, commit any big sins during the past year?"

"No, only the usual ones."

"How about the store? Done anything wrong there?"

"Not that I know of."

"You didn't give anyone a short weight?" Rivka continued.

"No," was the toneless reply.

"Or short change?"

"No; I can swear to that."

"Then I don't know," Rivka said, throwing up her hands, "I just don't know what —"

"Aha!" Reb Avrum suddenly exclaimed.

"What is it?" Rivka asked quickly.

"I just happened to remember: Motke the beggar!"

Reb Avrum banged his fist on the table. "I never told you that story, I bet he's the cause of all this. Curse his black hide!"

The look of utter despair vanished from Reb Avrum's face. Certain that at last he had pinpointed the source of the sin, he related the incident of the broken crystal and its aftermath. "After breaking my crystal, he's lucky if he even got one ruble," he concluded self-righteously.

But Rivka, also certain that here lay the cause of the trouble, viewed it in a different light. "You must give Motke the other two rubles," she pronounced.

## REB AVRUM'S SHOFAR

Reb Avrum blinked at his wife. "But he broke my crystal," he protested. "By rights, I don't have to give him back a single ruble."

"Never mind that. Motke is a poor man."

"Is it my fault he's poor?"

"You must have pity on him. Give him the two rubles."

"No!" Reb Avrum said, "charity is charity, but business is business."

Reb Avrum could be stubborn when it came to a matter of principle. And he was in his rights — strictly speaking. But this did not help him blow the shofar any better. Still the same thin, wheezy sounds. Sunday went by and then Monday and Tuesday. Two days more and it would be Rosh Hashana. What was he to do? To Rivka the answer was clear: "Give him back the two rubles. Maybe the Almighty will forgive your sin."

Reb Avrum's face flushed. "Sin!" he roared indignantly. "What sin? Who's sinned around here? Not I — that's for sure!"

Rivka waited for the tempest to subside and then said calmly: "Sometimes you can be too strict with your principles."

"One has to be strict with principles."

"But not with a poor man."

Reb Avrum flung his arms out in exasperation. "I thought I had a plain simple woman for a wife. Now I see I've married a *rebbe'sin*."

But Rivka was not to be deterred. "Avrum, return the two rubles," she commanded.

"No."

### Defeated by shofar

And there the matter rested — for the day. But it was not forgotten, not by any means. For despite his stubborn defiance and all his blustering, a doubt began to gnaw at Reb Avrum. And when on the next day, with Rosh Hashana Eve rapidly and inexorably approaching, he tried his shofar one final time — and with the same unhappy results; he was forced to admit defeat.

"Bah! you and your foolish heart," he spat out.

"Pity the poor-humbler!"

"Then you're going to give him back the two rubles?" asked Rivka hopefully.

"I don't know why I should. After all the trouble he's caused me."

Her face broke into a smile. "The Almighty will forgive you, I know."

"Forgive me? Stop talking as if I have sinned!"

"Avrum!" Rivka's voice rang out sharply. "If you go on like that the Lord will never forgive you."

The warning hit home. Reb Avrum realized that it was not worth while taking any chances with the Almighty — especially right before the Day of Judgment. And he lost no time in putting his decision into effect. Swallowing his pride, he made his way to Motke's home and handed over to him the disputed two rubles.

"Rob Avrum," said Motke blithely, "a thousand blessings upon your noble head. I completely forgive you."

"You forgive me! What impudence. As though I need forgiveness from Motke the beggar."

"Reb Avrum," replied Motke, not the least perturbed by this unappreciative response to his magnanimous gesture, "I always knew you were a modest man. Now I see you are also just."

The compliment found its mark. "Ah, me, thank you, Motke," Reb Avrum stammered.

"And now, a happy New Year to you, Reb Avrum, a happy New Year!"

"And a happy New Year to you, Motke."

"Think of me when you blow the shofar tomorrow."

"I'm afraid I will," replied Reb Avrum grimacing at the thought.

The deed was accomplished: Reb Avrum had made amends to Motke. But there was no time to see what effect this would have on his shofar-blowing. The sun was already low in the horizon; he had to hurry to synagogue. When he got there he opened the drawer of the reader's desk and carefully laid his shofar in its usual place. Then he took his seat. No one prayed that night with more fervor than he.

Rosh Hashana Day was cold and the clouds in the sky were black and threatening. Was this an unpropitious omen? Reb Avrum shuddered. He enunciated clearly every word of the prayers and meditated on what his lips pronounced. At every mention of the word shofar, his heart gave a curious leap. And then it was time for the actual sounding of the shofar. Reb Avrum slowly ascended the *almemar*. His knees were weak and shaking. He drew the *teklah* over his head. He recited the preliminary blessings. The congregation responded with a vigorous *Amen*. Reb Avrum brought the shofar to his lips. The prompter called out the sound: "*Tekiah!*"

Now — the fatal moment! From Reb Avrum's shofar there issued a mighty *Tekiah*. And then an equally resounding *Shevarim-Teruah*, and another *Tekiah*, and another. And thus it went: five times during the services Reb Avrum ascended the *almemar* — a hundred blasts in all. And never a single slip. Clear, resonant, powerful — Reb Avrum the famous shofar-blower had again given a mastery performance, adding further lustre to his own name and that of the entire community.

### Lingers for praise

After the services Reb Avrum lingered to receive the praise he so richly deserved: "Wonderful, Reb Avrum! wonderful! May you live to be 120 and always blow like that." "Never since Mount Sinai has there been such shofar-blowing." And so on. The congregation filed out of the synagogue. Reb Avrum put on his hat and coat and started to leave. Only the headle remained.

"Reb Avrum, you blew the shofar well — extremely well," the headle said, coming over to wish him a happy holiday.

"Of course, of course," Reb Avrum said. "What did you expect?"

"You know," the headle went on, "I was worried."

"There was nothing to worry about," Reb Avrum said.

"But I was afraid for a while that..."

It suddenly struck Reb Avrum that the headle could not possibly have known of the distress he had suffered the past fortnight. His curiosity was aroused. "Tell me," he said "why were you afraid?"

"Well, you see," the headle started to explain, "about three weeks ago I was practicing on your shofar — here in the synagogue. And —"

"I don't mind," Reb Avrum assured him.

"— and I dropped the shofar on the floor," the headle went on.

"Accidents happen," Reb Avrum said largely.

"Don't let it bother you." He patted the headle consolingly on the back.

"But you don't understand. The fall caused a slight crack inside the mouth of the shofar."

At this Reb Avrum gave a start. The smile froze on his face and for a moment he was speechless.

"What — a crack? A crack, you say?" he exclaimed incredulously.

"Yes, a crack." The headle's voice trailed off.

"The shofar wouldn't blow after that."

"No, no, it couldn't be!" Reb Avrum muttered, comprehending the real cause of his ordeal.

"I ordered you a new shofar," the headle continued. "But it arrived only yesterday. I immediately put it in the drawer of the reader's desk — in place of your cracked shofar. But thank God, I'm glad to see it turned out all right. I was really worried. Yes, I must tell you, I was really worried."

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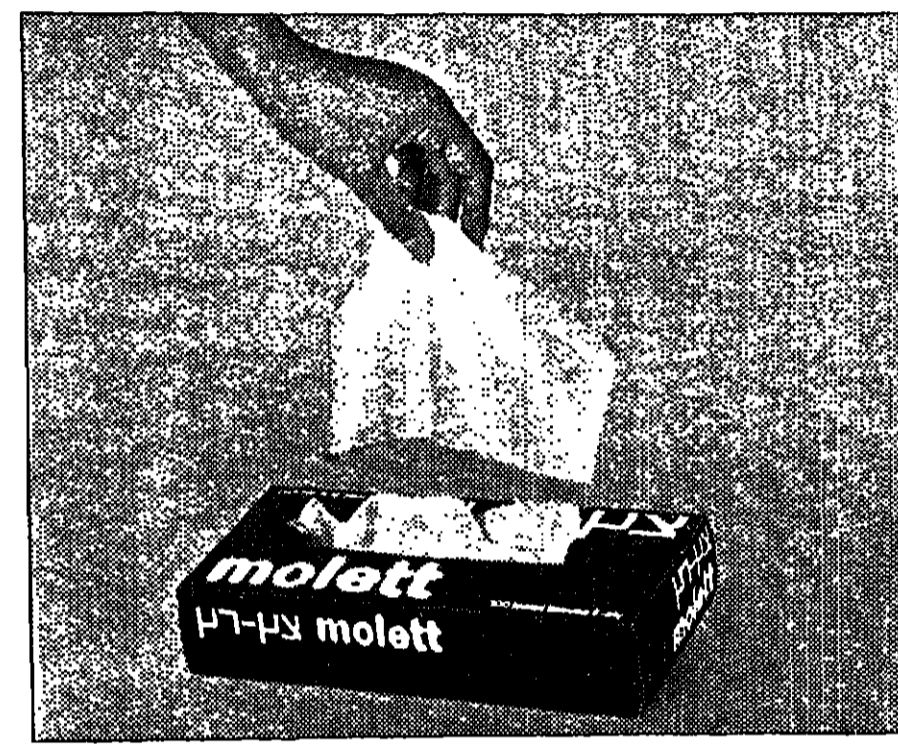
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**'The Jewish Revolt'**  
 AN Italian edition of "The Jewish Revolt" by Ya'acov Taur has been published by Barull of Milan. This follows the publication of a Spanish edition by Faldas of Buenos Aires.  
 The French original was published two years ago by Plon of Paris. It enjoyed considerable commercial success and very favourable press reviews.  
 The book tells the story of Zionism from its inception till the Six Day War, discussing it as a national liberation movement par excellence. It is written in a highly readable style, often against the background of the author's personal experience as a Zionist leader, one of Israel's first diplomatic envoys, writer, and journalist. Mr. Taur is today Chairman of the Jewish National Fund World Directorate in Jerusalem.

**JUDAICA IN CHINESE**  
 CHINESE translations are being translated the series into Korean prepared of six books on contemporary Jewish thought which have been published by the Jewish Agency's Education and Culture Department.  
 Permission to do the translation was recently granted to a publisher in Hongkong, who also intends to youth movements.  
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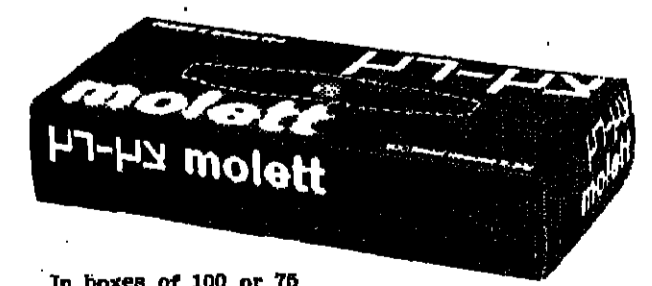
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# molett



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# The annual card game

As the holiday approaches I start looking in a hopeless kind of way for the list I made last year of people to send cards to. Naturally it is not to be found and as I know it will turn up round about Succot, filling me with guilt about those on it whom I forgot, I do not intend to put myself out looking for it.

Together with my daughter I sit down to compile another list, but she reduces hers to the barest minimum when she understands that she will have to pay for the cards herself. She rapidly loses interest and goes away after making a couple of suggestions that I can't or won't accept like the stewardess of the plane in which she flew to England whose name she doesn't know but who kindly gave her three breakfasts and two dinners, and the hero of some television show whose name I don't know though it seems it will be engraved on her heart for ever.

My list is tailored by my own ruling that I positively will not send greetings to people I see all the time or to whom I convey my good wishes verbally. This leaves me with a number of friends mostly garnered on trips abroad, and quite a number of whom are not Jewish. They will be surprised to get their New Year greetings three months in advance but they can stick them on the mantelpiece till December 31. It will make a nice talking point for them. Those to whom I send calendars and diaries are going to be a bit put out by the fact that they can't hook anything beyond next September. It will give them a breathing space to figure things out.

### More ruthless

A friend who is both a better organizer and more ruthless than I am prunes her list every year of those she no longer wants to be remembered by. One who is no longer in the licensing dept., so there is no benefit from keeping in touch with him. Another who has changed his large house for a two-roomed apartment with no spare beds, so a card to him would be a waste. Another who has thrown up his lucrative practice as a lawyer and gone to work as a badly paid teacher. To continue to cultivate him would be foolish. She has also come up with an idea which, if taken up by some enterprising manufacturer, would outsell the conventional cards by a thousandfold. This is, instead of sending out good wishes that she doesn't mean, to send out bad wishes that she does.

### Desert island

To the travel agency that lost her passport — a hope that the coming year will deposit them on a desert island with not so much as a bottle to send a message in. To the people in the flat upstairs who dance till three in the morning in their hobnailed boots, an affliction

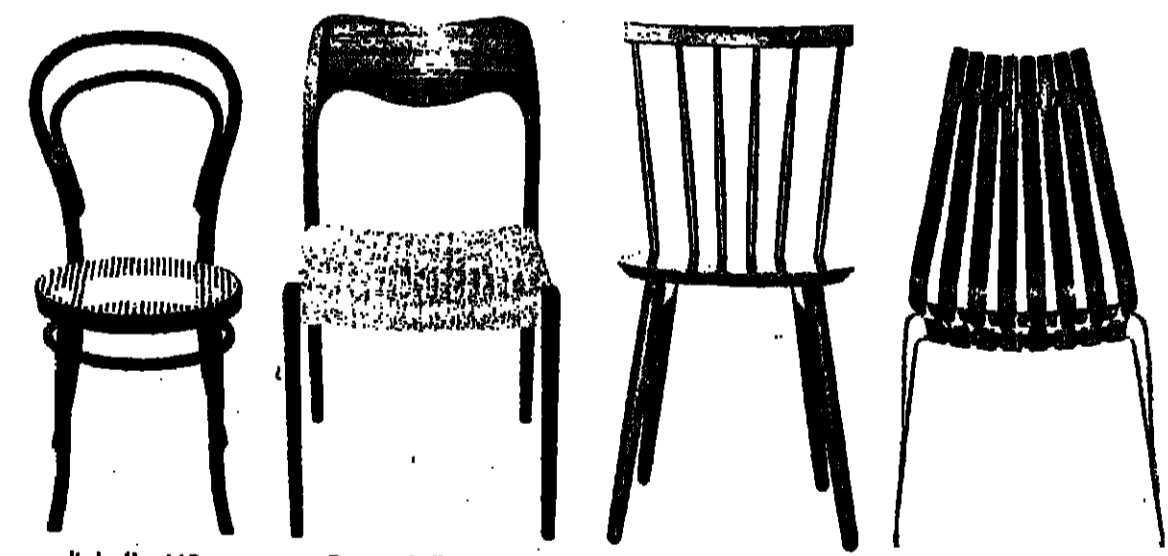
of horns and hunkers which will haunt them to walk on tiptoe for the next two-toe months. To the grocer who habitually overcharges her, the loss of all his account books so that he won't know who owes what. To the laundry which rips up all their pillowcases, a hope that a faulty boiler will mark their

own personal linen with indelible stains of rust. Over-zealous servants who will be snored under with pictures of sloppily dressed soldiers saluting in an entirely non-military manner. This list is endless. Tastefully adorned and appropriately inscribed, these reminders might just cause

a timely pang of uneasiness in the breasts of the impregnable administrators that some sluggish stir-rings is rumbling beneath the quiet surface of the subdued concert of the holidays on just how many hate lists we are to be found ourselves.

Much greater fun could be had by sending out batches of these kinds of cards. On the other hand it might be disconcerting to find out from our own increased mail over the holidays on just how many hate lists we are to be found ourselves.

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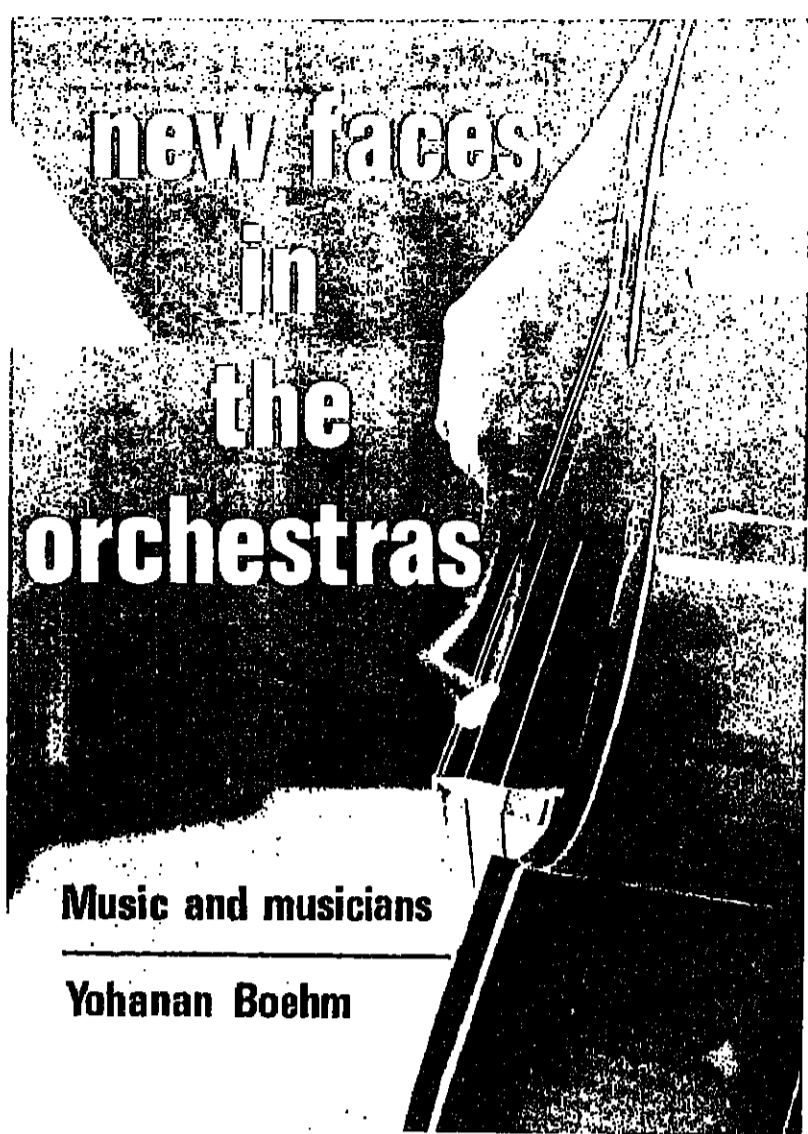


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THE membership of our orchestras is a faithful mirror of immigration. From each successive wave of newcomers, the most proficient musicians are picked out by the authorities for integration within their profession. This is all very fine, but not as easy as it looks on paper. Here, in an orchestra, language — so important in most professions — is not the paramount obstacle. The problem lies in the vast differences in training of the various instruments. This is most apparent in the wind section of an orchestra, where divergences of tone quality and production in each instrumental group, so often seriously impede the homogeneity of sound and balance. And an orchestra is not judged by its outstanding soloists or section leaders, but by the quality of its sound and the balance between the groups — strings as well as winds — and above all, by the unity of the various string instruments.



Music and musicians

Yohanan Boehm

**Strings praised**

In general, the Israel Philharmonic earns praise abroad for the beauty and richness of its string players, while the woodwind and brass sections are usually criticized for lack of an equally attractive uniformity in sound quality. The latter will probably emerge once our music academies develop a dominant strain of tone production. But even more essential is the unity which can only come from group training under a particular conductor over an extended period. Our system of guest conductors will never improve matters in this direction. Although it is probably very rewarding for orchestral musicians to play under a different conductor every few weeks (and for many years now the public appears to have been satisfied with this state of affairs!), an orchestra can never achieve a higher group standard under these conditions.

The great progress made by the Israel Broadcasting Symphony Orchestra over the last few years is due to the unstinting work of Mendi Rodan, who has been in charge of this body for nine years. Special programme planning, extra rehearsals for individual groups, the promotion of chamber music, all helped, but most of the improvement is attributable to the responsible attitude of a conductor committed to the orchestra.

The Israel Broadcasting Orchestra is in for a difficult time this year. There has been a considerable change of personnel, with an especially huge influx of new members in the string section. A new chief conductor and musical director has been appointed — Lukns Foss, who will spend three periods of one month each with the orchestra. Kuri Aronovitch is the house conductor, and a plethora of guest conductors will descend on the players. For the 42 concerts scheduled for the 1972/73 season, there are no less than 18 conductors (nine local and nine from abroad)! Of these, eight will have a single concert (with three or four rehearsals), the rest, between two and four. Only the chief conductor will have eight concerts, but these, as we have already indicated, will be spread over three separate months. Considering the amount of new blood in the orchestra, the prospect of a motley crew, playing just adequately instead of the close-knit, well-asmilated ensemble we have become accustomed to, is not a happy one.

**Few old-timers**

Looking at the string section, for example, there are a few "old timers," some — only a few — sabras, and new immigrants from Poland, Rumania, the Americas and Russia. Nearly everyone has had a different training and is at a different stage in his or her development as a player. Who is going to educate them into unanimity in bowing, tone production, tone quality, attitude, discipline (always the weakest point with our orchestras)? Foss is known as

a pianist of great ability, a composer of many provocative works, a non-conformist programmer, but hardly as an orchestra trainer of distinction. Kuri Aronovitch has brought with him a good reputation from Moscow Radio, but his influence on his musicians here is still an unknown quantity. The other conductors will come and go, doing their best to achieve a representative performance, but they can hardly leave any trace of their personal approach on the education of the orchestra. And it is the strings which form the majority in any symphony orchestra, determining its quality and its reputation.

**Sizes of groups**

A chamber group usually consists of 12 players, with, perhaps, a harpsichord for baroque music. A chamber orchestra may have up to 25 string players joined by certain pairs of woodwinds (flutes, clarinets, oboes, bassoons, but hardly ever all of them, together) and perhaps a couple of French horns. A symphony orchestra of moderate size — like the radio orchestra — has between 35 and 40 strings, against 16 or 18 wind players and two percussionists. The full-sized IPO comprises about 60 strings, 16 woodwinds, 11 to 13 brass, four percussionists, two harpists and a pianist. With all the sound and combinations of the groups can produce. It is the strings which have the most to say, which give emotion, expression, warmth, brilliance, dignity and fire to an orchestra.

\*\*\*

**Professorship**

Mr. Tomianka has been also artist-in-residence at the California State University at Long Beach, with a full professorship, and has trained the university orchestra for the past eight years.

It is probably the duty of the radio orchestra to give many conductors the opportunity to appear with it; but the people concerned with the further improvement of its standards should do everything possible to book Henry Tomianka for further, and longer, periods to work with the strings, with a view to integrating the individual players and to developing a profile and a character for the orchestra as a whole.

good player, but especially a good teacher.

As in olden days, when the conductor used to conduct with his fiddle in hand, Tomianka frequently takes up his own violin to demonstrate a point of phrasing or bowing, which is more persuasive and illustrative than lengthy explanations and discussions.

Not many of the great conductors have conformed to Tomianka's theory, and the training has often devolved on the leader of the string section. In addition, players in other countries tend to come from the same school or tradition. And where money is no object, the best players are available, and problems of integration hardly exist.

Tomianka makes master classes and seminars for string orchestras his speciality. Himself a soloist of distinction, a stimulating musician by nature, and a passionate teacher by vocation, he dispenses his talent generously. This year he has worked among other places at the Blossom Festival School—a joint undertaking of the Cleveland Orchestra and Kent State University, Ohio and at the University of Utah in the United States; at Malmo in Sweden, and at Aarhus in Denmark, where he gave master classes at the Conservatoire. In addition to all this, he is the founder and conductor of the Los Angeles Chamber Orchestra and serves as adviser to the L.A. Doctors' Symphony Orchestra (part of which paid a visit to Israel two years ago).

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# CLASSICS — AND CLASSIC BORIES

**STOCKTAKING** in the morgue concentrates the mind wonderfully. I refer, of course, to this newspaper's archives and not to the grim places we visit so often in TV thrillers.

Telescoped together in the year's clippings there seem to have been many more good programmes than I recalled off hand, and I could practically hear the gears grind as some of my most cherished prejudices crashed into reverse.

Classic fare included "Vanity Fair," "The Mill on the Floss," "Sense and Sensibility," "Little Women," "Little Lord Fauntleroy" (the memorable 1936 version with Freddie Bartholomew and C. Aubrey Smith), "Point Counter Point," "The Railway Children" and "Portrait of a Lady." Some of them didn't fare too well and should be relegated to a minor league. We always knew Henry James was a crashing bore, but it came as a surprise to find that poor old Aldous Huxley was one too.

**Documentaries**

There were a number of memorable documentaries. "The Family of Man" series was as fascinating as the photo exhibition which inspired it; and Richard

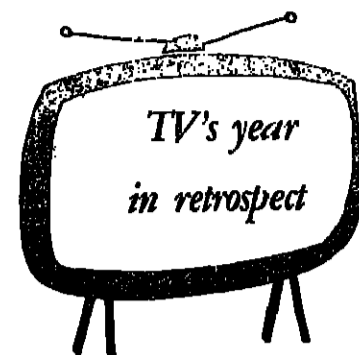
Burton, the one with the hyperactive nostrils and Elizabeth Taylor, was a happy choice as narrator in the Churchill series, "The Valiant Years." The plight of the Amazon Indians was superbly presented in a positively mesmerizing film "The Tribe that Hides from Men." The amount of empathy it generated gives the lie to those observers who maintain that the medium dulls the emotions. The film never made it clear whether the Kreen-Akrore tribe had eventually made contact with the whites who were trying to save them from inevitable extinction; but the London "Sunday Times" revealed that, sadly, four years after the film was produced, that they still have not done so.

"The Search for the Nile" is still going strong, with the other Richard Burton, admirably played by Kenneth Haigh. In a recent episode, the whole *raison d'être* of African exploration was upset when an Arab trader drew an accurate map of the lakes for Burton. It seemed to me that they'd set about it the wrong way. If the secretary of the Royal Geographical Society had simply dashed off a note to the right chaps in Cairo, Damascus or Baghdad, he'd have received detailed maps by return of post and all that staggering about with fever and lance-wounds could have been avoided.

"The Third Hour" enabled us to see a number of documentaries at the price of listening to hours of long-winded discussions and innumerable fatuous questions phoned in by listeners. The most notable film in this series and one which did not merely serve as a slender pretext for the studio pundits to grind their favourite axes, was "To Die in Madrid," which was screened in December. I must also express my appreciation to the producers of the Third Hour for giving us the opportunity to see "Citizen Kane" once more.

committed *hara-keit*, which in itself is probably a television first. Undisciplined, and badly in need of ruthless editing to lift it above the standard of a student rag-show, the programme nevertheless always managed to include a number of worthwhile items, week in, week out.

Comedy disappeared from the screen in the reshuffle of schedules for the summer season. We said goodbye to "Love American Style" and "Bewitched." They weren't the greatest, but they are sadly missed. With them went 33 per cent of the time allotted to whodunits and Westerns.



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**Caught in the act**

Some people muttered darkly that we were being punished for the insurrection in Television House over the appointment of a news controller. This may have been provoked by a news film which showed Ministers' cars breaking just about every rule in the book. Not only Ministers were named, but the Chief Rabbi and, dare we say it, the State Comptroller. In a Knesset debate on TV, Mr. Allon showed his displeasure and announced the introduction of a "code for news broadcasts." Sheikh Jaber Muadi advised us to tune in to Jordan, while other M.K. felt that Samual Smiles or Eric of "Little, Everything Gets By." It was explained that the programme had

course, they were paid-up party members. They emphasized this by slapping another IL16 on the licence fee.

One of the poorest shows, "This is Your Life," provided some of the best TV of the year when first, that old campaigner, David Hachou, and then Ezra Weizman appeared. Despite the usual untentiousness of Amos Bitinger and the polite formula which requires the subject to identify voices from the past—a task in which he hardly ever succeeds — Mr. Weizman rose to the occasion. His perfect rendition of a noisy, boozy back-slapping English "hearty" was punctuated at intervals by bouts of Jewish introspection and analysis.

We lost Haim Yelvin, perhaps the most natural TV personality I've ever seen (though the Minister of Defence is a close runner-up) and gained Yoram Ronen, whose talents undoubtedly lie elsewhere. "Moked" still seemed to experience difficulty in finding suitable subjects to draw upon and Mr. Ben-Aharon turned up like clockwork, along with a handful of other old favourites — theirs, not mine.

The "Friday Magazine" limped painfully along and it would surely be a kindness to have it put down. This week it even appeared to have infected the "Weekly News Magazine" with its tedium.

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NOW that the satellite station has been run-in, all programmes will be shifted forward a half-hour from September 11, to give us live news transmissions at 8.30. This will provide a bigger slot for the children's programmes earlier in the evening and a number of new items will be introduced. On Sunday, "Ot-Ot-Ot," a sort of Hebrew "Sesame Street" will be screened. "The Forsyte Saga" returns on Mondays (apparently Soames' rape of Irene is considered family viewing), while on Tuesdays, youngsters of all ages will be able to

enjoy "Tarzan." "He and She," a comedy series with Richard Benjamin and Paula Prentiss, will go out at eight o'clock the same evening. On Wednesday we still have the insufferable "Brady Family," but on Thursday there will be a new Western, "Dandy," including, I am pleased to report, a satisfactory quota of Indians. At six o'clock on Saturday evening we are promised "Nicholas Nickleby," which if it is as good as the title-card we saw, should be very good indeed. I only hope it doesn't displace "Bugs Bunny" and the rest of the cartoons.

"LENNY VIT" finally expired on Friday night. Apart from the Cheyne-Stokes breathing, he seemed remarkably well. You could tell the war in France had done him good. On the other hand, Rosalie Crutchley, as Catherine Parr, seemed to have been badly embalmed. I found her performance far too neurotic and could hardly recognize the quiet, sensible little body from Kendal; she'd have been more at home in Hampstead. May we look forward to the Queen Elizabeth series with Glenda Jackson? The BBC has finally helped me to figure out Henry's theology (he was against the Pope and Luther, too) and his politics (playing off the French against the Holy Roman Empire). If we do get "Elizabeth," perhaps I'll finally understand the difference between Lady Jane Grey, Bloody Mary and Mary Queen of Scots.

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Alex Berlyne

## FINE COVERAGE OF TRAGIC NEWS

THE horrible ending to the Olympic Games, preceded by 24 hours of almost unbearable tension and drama, brought out the very best in the team of broadcasters who had gone to Munich to cover the Games. Nehemia Ben-Avraham and Amos Goren kept us supplied with information as it became available throughout the interminable Tuesday and early hours of Wednesday morning.

They let the dry facts speak for themselves, giving us the details as the situation developed. During the last hour of the day, they were on the phone almost constantly. All of Israel was there with them, sharing anxiety and grief, as the long night unfolded.

The reports given to us were so accurate that at one stage the "Deutsche Welle," the overseas broadcasting station of West Germany, actually took to quoting Israel Radio. So did Radio Cairo.

The news which raised the cruel, false hopes — killed a crowd of hours later when the sad truth became known — would, I believe, have been checked more carefully here. But the radio staffs were totally dependent on the German authorities for information. Their reports at 1 a.m., unfortunately, caused unnecessary grief. Even when the grim news became a certainty, the radio broadcasts at 8 a.m. Wednesday said merely "the rescue attempts had not been successful" assuring that all the families were notified before the final casualty list was released an hour later.

**Radio Review**  
by  
**Ze'ev Schul**

It was an unpleasant task, a sad way to end the year. But at least the radio gave us whatever comfort it could.

MAKING New Year wishes and pledges is, of course, not part of Jewish tradition. Besides, all our wishes and pledges are already recorded black on white down to the last detail, compiled by the rabbis and the sages. But if I could have a few wishes (addressed to Broadcasting House in the hope that at least one of the minor deities there would tune in for a change), here is part of my list:

First of all, I would suggest expanding the foreign language broadcasts for the benefit of vis-chooked more carefully here. But the radio staffs were totally dependent on the German authorities for information. Their reports at 1 a.m., unfortunately, caused unnecessary grief. Even when the grim news became a certainty, the radio broadcasts at 8 a.m. Wednesday said merely "the rescue attempts had not been successful" assuring that all the families were notified before the final casualty list was released an hour later.

would make it a rule to check the truth of every claim made by their advertisers. I don't know how effective our broadcasts to the Diaspora are, but I would certainly expand those as well, with the time paid for if necessary. People who care will listen in, provided they are informed in advance.

Another wish: more coordination in timing, selection of material and in general, as a matter of principle, between the various radio programmes and TV.

TV will never compete with radio as an on-the-spot news purveyor and commentary on news or for sheer beauty of undistracted sound. Now, in the age of the pocket size transistor and with matchbox or maybe buttonhole gadgets just around the corner, radio is assured of bigger audiences than ever provided it keeps a careful finger on the national pulse.

Broadcasting House and the Army Programme now have very few announcers capable of doing more than announcing. So let's have less of their talk and more soothing music. No talk unless the guy really has something to say — and this is meant for Galei Tzahal in particular please, no more of that "direct dialling" stuff, with the announcer and "requester" chatting on each other's small talk: we find them terrible boring and couldn't care less whether someone wins a whole stack of LP records. I also find the musical bill of

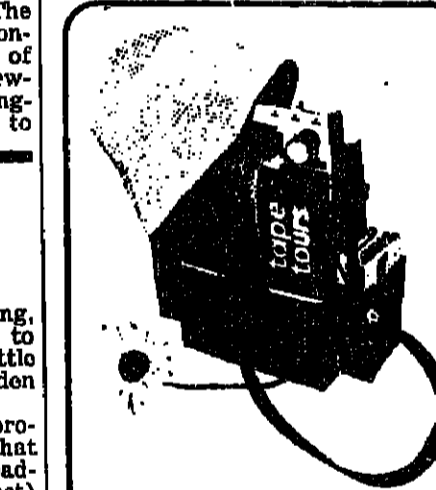
fare rather extreme, swinging, pendulum-like, from highbrow to the latest pop, with precious little that could be called the golden mean in between.

Let's have more regular programmes, so that we know what to expect (the morning broadcasts are fine in this respect) and don't have to look up the day's schedule. Few people do.

\*\*\*

THIS being anniversary year, it is as much of an occasion for Broadcasting House to remember the past as it is for anybody else. We do so, and with gratitude, from the days of the clandestine station which opened its transmission with a whistled rendering of the opening bars of Hatikva to the sophisticated four-programme establishment it has become nowadays. We remember in particular the Six Day War, when the service in its very own way, reached perfection — climaxed by the emotion-laden live broadcast from liberated Jerusalem, as the first of the military correspondents, bullets still whistling around his head, reached the little plaza in front of the Western Wall and weeping unashamedly, began his historic broadcast with words no one who heard them will ever forget: "I am not a religious man — but..." He spoke from the hearts of us all.

So here's wishing all you good people at Broadcasting House a happy birthday year as well. And don't forget that you are enjoined to forgive, but not necessarily forget, your critics.



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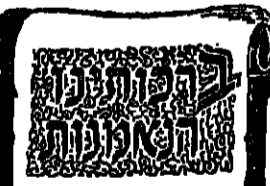
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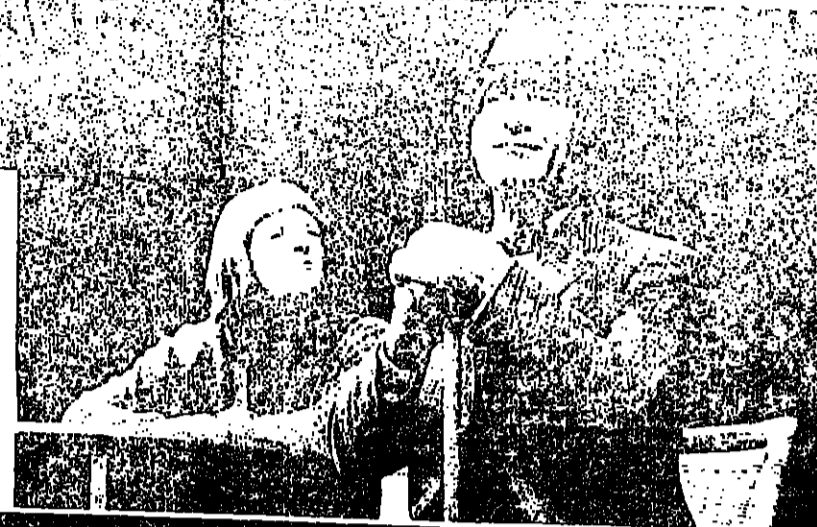
*Sincere best  
wishes for the  
New Year*

to our benefactors  
and supporters and  
to the entire Jew-  
ish nation in Israel  
and abroad.

The General  
Orphan's Home  
for Girls  
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Scenes from some of the year's  
plays, clockwise from upper left:  
The Days to Come (Haifa Muni-  
cipal Theatre); Home (Habimah);  
Boutique of Lies (Haifa Muni-  
cipal); Planic for Two (Habimah);  
and Hefetz (Cameri).



Not  
a  
good  
year



THE old year is gone and now the new one begins and I look back upon a whole year of theatre-going during which I have reviewed some 70 shows, and seen many more which I did not find worth reviewing. It has not been a happy year for an observer of the Israeli theatre; it has been one of few good shows, very few original plays of any virtue; and above all, one in which the trickle of shows designed for unsophisticated tastes swelled to a torrent that flooded our stages.

The outstanding feature of the past year has been the phenomenal popularity of such shows as *My Mother the General*, *Boutique of Lies* and *Morris Casanova*. What all these have in common is that they cater to a particular kind of public, a public that knows exactly what it wants to see.

**Simple formula.**

The formula is quite simple. You take an old French, English, or American comedy (the original author may or may not be mentioned in the credits), you make some slight changes in the text, mainly by giving Hebrew names to characters and places, making sure in doing so that the hero, the one the audience can identify with, is called Azouzal or some other good Sephardi name; you throw in an unpleasant or comic character called Weinstein or some other Ashkenazi name; you pepper the dialogue with plenty of Azouzal would-be likely to use, then you sit back and watch the money roll in.

It's a pretty depressing picture, and it becomes even more depressing when you think that about the time the Azouzal was likely to use, the money roll in.

subscribers with the kind of shows they were being offered. Members of the workers' committee — who represent the bulk of the subscribers and more than that; having always wondered whether he is for perfection, or whether the confusion, the fragmentation, the vagueness are intentional, I am beginning to think that this madness is a deliberate method.

The third original play worth mentioning here was actually not written by anyone. *The Days to Come* was a compilation of interviews, collected and arranged by Yehoshua Sobol, with persons of advanced age, on the problems of being old. The initiator and director of the production was Nola Chilton of the Haifa Municipal Theatre, and the result was a shocking document presented with simplicity, dignity, and above all with great understanding and compassion. I was glad that as a member of the jury for the annual theatre prize of the Tel Aviv Municipality, I was able to vote to award the 1972 prize to Miss Chilton.

I am referring to Hefetz by Hanoach Lewin (a co-production with the Cameri of Tel Aviv), a trenchant satire on Israeli society with some patently repulsive but only too recognizable characters, full of compassion for those unable to find their place in society. Twenty-eight-year-old Hanoach Lewin, who had previously aroused sharp controversy with satirical revues (one of them the notorious *Queen of the Bath*) and one full-length play, here emerged as Israel's most original young playwright.

**Flawed Aloni**

The other native play of note to appear last year was Nissim Aloni's annual offering. *The Gypsies of Jaffa* aroused the controversy this author's plays have been provoking for about two decades. The Gypsies had all the faults and all the enchantment we are used to from Aloni, but both in sharper focus than usual. The play was full of magically beautiful scenes; it abounded in brilliant humour and poignant sentiment; but

all this did not add up to a finished work of art. A critical admirer of Aloni since I saw his first play, I found *The Gypsies* a disappointment and more than that; having always wondered whether he is for perfection, or whether the confusion, the fragmentation, the vagueness are intentional, I am beginning to think that this madness is a deliberate method.

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**Ired mayor**

*The Days to Come* was one of the plays cited as a reason for the falling-off of subscriptions in Haifa. Another was *Planic for Two* under the lively direction of Michael Alfreida. The 23-centuries-old play made one of the year's most amusing evenings at the theatre; it was one of these entertainments that remind you that theatre can be real fun. The Mayor of Haifa, who by virtue of his office is the theatre's boss, publicly expressed his dissatisfaction with the play's bawdiness, and some members of the city council used strong language about it in public, but it is to the credit of the city fathers that they did not go beyond words.

One show was suppressed last

year. It was Amos Keynan's *Comrades Talk About Jesus* and it was the first time censorship had reared its thick head for about five years. The last occasion was when the Censorship Board banned Edward Bond's *Saved* because of a scene in which London youngsters stone a baby in its crib, just for the fun of it. In the case of *Comrades Talk About Jesus*, the reason was that the play, which uses the passion of Christ for parabolical purposes along with a great deal of horseplay (it opens with an actor, hanging on a cross in the traditional manner of Christian iconography, opening his mouth to let out a shout of "Watermelon!"), would offend the sensibilities of a section of the country's population.

(The reason given for censoring the play was that it mocked both war dead and war widows.)

There were cries for censorship in the conservative press when the Cameri came out with its production of *The Merchant of Venice* under the direction of Yossi Yizraeli. The controversy was caused by the director's approach to the character of Shylock: instead of having him portrayed in the traditional manner — and one untrue to the text — as a proud Jew fighting the fight of his people against his gentle persecutors, he brought to the stage a Shylock no Jew would be proud of, a furtive, back-alley character interested in nothing but his shabby money deals. It was a daring approach, one to outrage the viewer and make him think, with a remarkable performance by Avner Hiskiyahu in the part of Shylock.

**Agnon classic**

More successful but not fully so was the stage adaptation of Agnon's classic *The Bridal Canopy*, an epic tale of

a poor Hassid's wandering around the towns of Galleia, at Habimah, also under Yizraeli's direction. It was a show with moments of brilliance, a large musical spectacle which paradoxically defeated the purpose — of retelling in theatrical terms Agnon's simple tale.

Among other directorial achievements two by Edna Shavit at Tzavta which finally moved to its larger and more comfortable home last February and embarked on a more ambitious programme of activities, both by Edna Shavit. The *Indian Wants the Bronx*, by Israel Horowitz, was a New York newspaper headline made into a play, a chilling study in senseless street violence. The director created here a frightening ballet in which the terror rose constantly to reach a terrible crescendo. Ruzante, by the 18th-century Italian playwright Beolco, was an interesting exercise in grotesque, bitter humour, a welcome relief from the uninspired realism we customarily see.

The disappointment of the year was *A Summer Celebration*, the Nathan Alterman poem brought to the stage of the Cameri by Shmuel Buntin. The transfer of the whimsical, poignant, subtly humorous, compassionate poem from the printed page to the stage proved to be unfortunate; the language lost its beauty, the characters their life, and only slight traces of Alterman's humour remained.

This review would not be complete without mention of the most celebrated theatrical event of the year: the inauguration of the Jerusalem Theatre building, the largest, most up-to-date building of its kind in the country. I hope to be able to report here — a year from now — that the new building has been one of the year's blessings for the people of Jerusalem. Shana Tova!